

BHĀRATĪ MAHĀVIDYĀLAYA PUBLICATIONS

VEDIC SERIES

COLLECTION OF THE FRAGMENTS OF
LOST BRĀHMANAS

By

BATAKRISHNA GHOSH, D Phil (Munich), D.Lit, (Paris)



Published

By

SATIS CHANDRA SEAL, M A, B L,

Hony General Secretary,

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A NOTE

We are glad to present before the scholarly world the "Collection of the Fragments of Lost Brāhmanas" by Dr B K. Ghosh, re-issued as the first number of the Vedic Series of the Bhāratī Veda Parisat, an allied body of the Bhāratī Mahāvidyālaya

The Bhāratī Veda Parisat stands for wide propagation of and researches into the Vedic Literature by publication in critical and popular editions of the Vedic texts with translations and notes, by issue of bulletins embodying researches and popular articles of the Vedic lore, and by other means It has already issued a few bulletins and this is the first number of the critical series Dr Ghosh is well known in India and abroad as a Vedic scholar and a Linguistician and needs no introduction This volume was presented by him as his thesis for the D. Phil of the Munich University, and approved of

It is well known that the Brāhmana literature occupies a great part of the Vedic Cult and serves as the connecting link of the Samhitā and the Upanisadic portions, and for a proper interpretation of the Vedic passages, knowledge of the Brāhmana Literature is indispensable Unfortunately most of this vast Brāhmana literature is lost and some still remain in manuscripts Dr Ghosh has rendered a very valuable service to the Vedic world by collecting from various sources the portions of some lost Brāhmanas How much labour and scholarship have been bestowed on this work will be quite evident The value of this book may be summarised from the following remarks of the great Vedic savant, late Dr A B Keith—

"Dr. Batakrişna Ghosh has carried out a very laborious and useful task in collecting from a very wide range of literature references to passages of lost Brāhmana texts, and in presenting them with full reference to parallel passages, and where necessary with notes and translations. The work will be of great use to all who are interested in the Brāhmana literature. It has involved much research and it enables the author to show his familiarity with a large number of texts."

There are many points of linguistic usage on which the author has useful comments, and no student of the Brāhmana literature should fail to make use of this valuable addition to our knowledge."

(Indian Culture, Vol. 3 Page 394)

It is now expected that scholars and learned bodies particularly those interested in the Vedic literature will avail themselves of this opportunity, now offered, to acquaint themselves with the valuable researches embodied in this work.

Śrī-Pañcamī, 1353 B S
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Calcutta

}

S C Seal

To
The Sacred Memory
of
My Revered Father

LÖST BRĀHMAṆAS

INTRODUCTION

Next to the Vedic Samhitās the Brāhmanas form the most important part of the ancient Indian literature. Although much of this vast Brāhmaṇa literature has been preserved to us it is well known that even more has been lost. Passages from lost Brāhmanas are occasionally quoted in the ancillary Vedic literature as well as in the later Sanskrit literature. The author of the present work* has tried to collect these quotations as far as possible.

The quotations naturally fall into two groups (1) those of which the source is mentioned and (2) those quoted anonymously. In the present dissertation only the first group has been dealt with. The anonymous quotations, the number of which is much larger, will be dealt with in a later volume after they have been duly checked and compared with similar passages, if any, in the extant Brāhmanas.

As the result of my labour I have been able to trace passages from the following Brāhmaṇas —

- (1) Āhvaraka-Brāhmana.
- (2) Kankatī-Brāhmana.
- (3) Kālabavi-Brāhmana.
- (4) Caraka-Brāhmana.
- (5) Chāgaleya-Brāhmana.
- (6) Jābālī-Brāhmaṇa.

(7) Jaiminiya- or Talavakāra-Brāhmana. Although this Brāhmana cannot be properly counted among the lost Brāhmanas, since large portions of it have been published by Oertel and Caland and at least one complete though corrupt ms. of it still exists, it is quoted or mentioned extremely rarely in later literature. I have therefore thought it worth while to collect the few quotations and references to it in the post-Brāhmaṇic literature.

*Eingereicht als Dissertation der Phil. fak. I, der Universität München. Referent Professor Dr. H. Oertel.

- (8) Paingāyani-Brāhmana
- (9) Bhāllavi-Brāhmana
- (10) Māsaśarāvi-Brāhmana
- (11) Maitrāyaṇīya-Brāhmaṇa
- (12) Raurukī-Brāhmana

(13) Śātyāyana-Brāhmana Of all the lost Brāhmanas this Brāhmana has been quoted most frequently Oertel gave a list of 25 Śātyāyana quotations in JAOS 18, p 15 This number was doubled by Caland, "Over en Uit het Jaiminīya-Brāhmana," pp 6-9 But in this collection the number of Śātyāyana-quotations amounts to 71 excluding the four uncertain quotations in the Anupadasūtra which Caland has been able to quote (Over en Uit het JB, p 9)

For 50 of these Śātyāyana-passages more or less close parallels have been given here for comparison. In cases where the Jaiminīya-parallel happened to be unpublished I have tried to publish as far as possible those whole sections of the JB in which they occur In this way the bulk of the Śātyāyana-fragments has grown out of all proportions to that of the fragments of other Brāhmanas Therefore disregarding the alphabetical arrangement which has been otherwise adhered to, in favour of the Śātyāyana-Brāhmana I have placed the fragments of this Brāhmana at the head of my collection

- (14) Śailāli-Brāhmana
- (15) Śvetāśvatara-Brāhmana
- (16) Hārīdravīka-Brāhmana

Several other Brāhmanas are mentioned but not quoted in the post Brāhmanic literature They have not been taken into consideration for the present work

The whole of the Sanskrit literature in all its branches has to be thoroughly searched before one can be sure of having a complete list of the fragments of all lost Brāhmanas My collection is therefore incomplete for, naturally, only selected works out of the vast Sanskrit literature could

be worked through by me for the present collection. But the selection has been such, I believe, as to assure us of by far the greater portion of such quotations. The following is the list of original texts which have been systematically worked through for Brāhmaṇa-quotations —

- (1) Sāyana's commentary on the Rgveda, 2nd ed by Max Muller
- (2) Venkatamādhava's commentary on the Rgveda (unpublished, see below)
- (3) Sāyana's commentary on the Sāmaveda, Bibl. Ind. ed
- (4) Sāyana's commentary on the Atharvaveda, Bombay edition by Shankar Pandurang Pandit
- (5) Uvata's commentary on the Vājasaneyi Samhitā, edited by Wasudev Laxman Shastrī Pansikar, Bombay 1912
- (6) Mahīdhara's commentary on the Vājasaneyi-Samhitā, published along with (5)
- (7) Taittirīya-Samhitā with Sāyana's commentary, Ānandāśrama ed
- (8) Taittirīya-Samhitā with Bhattabāskara's commentary, Mysore ed.
- (9) Aitareya Brāhmaṇa with Sāyana's commentary, Ānandāśrama ed
- (10) Taittirīya-Brāhmaṇa with Sāyana's commentary, Ānandāśrama ed
- (11) Tāndyamahābrāhmaṇa with Sāyana's commentary, Bibl. Ind. ed
- (12) Aitareya-Āranyaka with Sāyana's commentary, Ānandāśrama ed
- (13) Taittirīya-Āranyaka with Sāyana's commentary, Ānandāśrama ed
- (14) Āśvalāyana-Śrautasūtra with Nārāyaṇa's commentary, Ānandāśrama ed
- (15) Śāṅkhāyana-Śrautasūtra with Ānaitīya's commentary, Bibl. Ind. ed
- (16) Lātyāyana-Śrautasūtra with Agnisvāmī's commentary, Bibl. Ind. ed.
- (17) Drāhyāyana-Śrautasūtra with Dhanvī's commentary (as far as published), edited by Reuter.
- (18) Kātyāyana-Śrautasūtra with Karkācārya's commentary, Chowkhamba Sanskrit Series
- (19) Āpastamba Śrautasūtra with Rudradatta's commentary, Bibl. Ind. ed.
- (20) Baudhāyana-Śrautasūtra, Bibl. Ind. ed.

- (21) Mānava-Śrautasūtra (as far as published by Knauer).
- (22) Jaiminīya-Śrautasūtra, edited by Gaastra
- (23) Mānava-Grhyasūtra with Astāvakra's commentary, Gaekwad's Oriental Series
- (24) Jobhila-Grhyasūtra, edited by Knauer
- (25) Hiraṇyakeśi-Grhyasūtra, edited by Kirste
- (26) Baudhāyana-Grhyasūtra, Mysore ed
- (27) Bhāradvāja-Grhyasūtra, edited by Salomons
- (28) Jaiminīya-Grhyasūtra, edited by Caland
- (29) Pāraskara-Grhyasūtra, Kāśī Sanskrit Series
- (30) Brhaddevatā, edited by Macdonell
- (31) Rgveda-Prātisākhya, edited by Max Muller
- (32) Atharvaveda-Prātisākhya edited by Whitney
- (33) Taittirīya Prātisākhya, edited by Whitney
- (34) Vājasaneyi-Prātisākhya, edited by Weber
- (35) Yāska's Nirukta with Durga's commentary, Ānandāśrama ed
- (36) Patañjali's Mahābhāṣya with Kaiyata's commentary, Benares ed,
- (37) Kāśikā, Benares ed
- (38) Bhaṭṭoji Dikṣita's Siddhāntakaumudī with the commentaries Tattva-bodhinī and Bālaṃanoramā

Materials drawn from the three above-mentioned extensive grammatical works cannot be regarded as complete, for they were read more from a grammatical point of view. Other minor grammatical works might be mentioned, but they are of no importance for the present work.

In connection with my former studies in the fields of the Smṛtis, specially for the reconstruction of lost Smṛtis, I had to go through the whole of the older Smṛti-literature as well as most of the later Nibandhas and commentaries which have been published. Although I was then mainly interested in Smṛti-quotations, fortunately I took note also of the Śruti-quotations I came across

in the Smṛti texts. Material drawn from the following works may therefore be considered to be more or less exhaustive —

- (39) Āpastamba-Dharmasūtra with Haradatta's commentary, Mysore ed
- (40) Gautama-Dharmasūtra with Haradatta's commentary, Ānandāśrama ed
- (41) Gautama-Dharmasūtra with Maskarī's commentary, Mysore ed.
- (42) Baudhāyana-Dharmasūtra with Govindsvāmī's commentary Mysore ed.
- (43) Vāsistha-Dharmaśāstra, edited by Führer
- (44) Vaikhāṇasa-Dharmapraśna, edited by Ganapati Śāstrī
- (45) Manusmṛitī with the commentaries of Medhātithi and Kullūka Calcutta ed
- (46) Yājñavalkyasmṛti with the commentary Bālakīṇḍā of Viśvarūpācārya, edited by Ganapati Śāstrī.
- (47) Yājñavalkyasmṛti with Aparārkabhāṣya, Ānandāśrama ed.
- (48) Yājñavalkyasmṛti with Mītākṣarā, Chowkhamba Sanskrit Series
- (49) Yājñavalkyasmṛti with the commentary Vīramitrodaya by Mītramīśra, published along with (48)
- (50) Viṣṇusmṛti, Bibl Ind ed.
- (51) Nāradya-Dharmaśāstra, Bibl Ind. ed.
- (52) Paiśākarasmṛti with the commentary of Mādliava, edited by Islampurkar
- (53) Smṛticandrikā by Devannabhatta, Mysore ed
- (54) Vratakhanda by Himādri, Bibl. Ind ed
- (55) Vīramitrodaya by Mītramīśra (as far as published in the Chowkhamba Sanskrit Series)
- (56) Vīramitrodaya-vyavahāra, Calcutta edition.
- (57) Vivādaratnākara by Candesvara, Bibl Ind. ed.
- (58) Vyavahāramayūkha by Nīlakaṇṭha, edited by Kane.
- (59) Sarasvatīvilāsa by Pratāparudrasena, Mysore ed. Various other Smṛti texts, specially on Vyavahāra, may be mentioned, but they are of no importance for the present work

Some texts not mentioned in this bibliography have been referred to in the following work. Attention was drawn to them by stray references

Thus it will be seen that the major portion of the ancillary Vedic literature has been worked through, but I very much regret that the philosophical texts, which contain a large number of quotations, could not be consulted by me, the unending and often obscure Vedic Commentaries usurping all my time

The collection of Brāhmaṇa-quotations has been naturally a tedious task, but even more tedious was the task of locating anonymous quotations from extant Brāhmaṇas or finding parallels to quotations from unknown Brāhmaṇas. Indeed, it would not have been possible to locate many of the short passages without the help of the complete index to oblique case forms in the extant Brāhmaṇa literature, prepared with infinite labour by Geheimrat Prof. Oertel, which he kindly placed at my disposal

A word of explanation on the unpublished texts drawn upon for the present work.

A special study has been made of the only partly published but important and extensive Jaiminiya Brāhmaṇa, some parts of which have been published in this work for the first time. The transcript of this Brāhmaṇa used by me is now in the possession of Geheimrat Prof. Oertel and it has been fully described by Whitney JAOS 11, p. cxiv and 16 p. 79. It is to be noted in this connection that the reading of this transcript often differs not immaterially from that of the mss. used by Caland for his "Auswahl"

Of invaluable help for the Śāṭāyana Brāhmaṇa has been the newly discovered Commentary of Venkaṭamādhava (VM) on the R̥gveda. I was not so fortunate as to have the mss. in my own hands as in the case of the Jaiminiya Brāhmaṇa but the next best arrangement could be made to ensure the correctness of the material drawn from the mss. of this commentary. Prof. La'shman Sarup (LS) and Pandit Bhagavadatta (Bh), both of Lahore, have sent to me pertinent extracts from the mss. in their possession independently of each other so that it was possible for me to collate the two mss. to some extent even though I had direct access to none of them. None of these mss. is however complete but they fully supplement each other so far as the present

work is concerned. I had therefore some times to rely on the reading of one ms. only In view of the inevitable uncertainty of reading owing to the scantiness of manuscript materials, some apparently real Brāhmaṇa quotations had to be left out of consideration It is to be noted here that the ms out of which extracts have been sent to me by Pandit Bhagavaddatta has been fully described by Prof Lakshman Sarup, Introduction to Indices and Appedices to Nirukta, pp 39-71 My heartiest thanks are therefore due to these two scholars who have thus extended to me their generous and unstinted help Particularly to Prof Lakshman Sarup am I deeply indebted for the great pain he has taken in the interest of my work in repeatedly going through the mss. of Venkatamādhava

The passages out of the unpublished Anupadasūtra are but reproductions of passages cited by Caland in "Over en Uit het Jaiminīya Brāhmaṇa "

The present work was originally written in German, but in apprehension of difficulties in publishing it it had to be done into English The language of the work is therefore, I fear, not free from a certain amount of unnatural stiffness

Lastly, I wish to express my thanks and gratitude to Geheimrat Professor Oertel, at whose instance I began this work and without whose constant assistance it could not have been finished, and to Profeseor Dr Wust, who always evinced lively interest in my work and carried on the whole correspondence with Prof Lakshman Sarup and Pandit Bhagavaddatta in my behalf.

Fragment I

Sāyana on RV I 1. 6 (SRV I p 27, ll 23—24) An exactly corresponding passage occurs in JB I 88 This section of the JB is being published here for the first time

rathantaravarnām¹ uttamām gāyanti-, 'yam vai rathantaram,
 asyām evai 'tat pratisthatī², prajāpatih prajā asrjata, tā
 enam sṛstā annakāśinī³ abhitah samantam paraviśams⁴,
 tābhyo himkārenā 'nnādyam asrjata, tad omkārena sṛstam
 avārayata⁵, prajāpatir vā esa⁶ yad udgālā⁷, tam etat
 prajā annakāśinī abhitah samantam paraviśanti, tābhyo
 himkārenai 'vā 'nnādyam sṛjate, tad omkārena⁸ sṛstam
 vārayate, sa yad dhimkītya n' om kuryāt, parān?
 devān annādyam iṣyād, yat sāma prathamam¹⁰ abhivyāharet
 ksātram balam rchet¹¹, ksātram hi sāma, yad rcam
 prathamam abhivyāhared, viśam balam rched, vid dhy rg¹²,
 yajuh prathamam abhivyāharatī, brahma vai yajur,
 brahmavarcasam eva tat karotī, bhūr bhuvah svar,
 madhu kariṣyāmi madhu janayisyāmi madhu bhaviṣyati
 bhadram bhadram iśam ūrjam¹³ itī, yad bhūr bhuvah
 svar ity etad vai brahmai-, 'tad yajur yan madhu
 kariṣyāmi 'ti, prajā vai madhu, tā¹⁴ eva tat karotī,
 yan madhu janayisyāmi 'ti, prai 'vai 'nās taj
 janayisyati, yan madhu bhaviṣyati 'ti, bhūtim evai

JB { 'nās tad gamayati, bhadram bhadram itī, yad¹⁵ vai puruṣasya
 Śāt Br { yad vai puruṣasya

JB { vittam¹⁶ tad bhadram, grhā bhadram, prajā bhadram, paśavo bhadram;
 Śāt Br { vittam tad bhadram, grhā bhadram, prajā bhadram, paśavo bhadram itī.

tad evai 'tenā 'varunddha , iṣam ūrjam iti , varsam vā
ise, yad uparistād varsasyai 'dhate tad ūrje , tad evai
'tenā 'varunddhe

Notes :—

1 The last verse of the Bahispavamāna-stotra is chanted in the fashion of the Rathantara-sāman. Cf Tānd 6, 8, 18 *rathantaravarnām uttamām gāyeṭ* Sad Br 2, 1, 34 *rathantaravarṇām uttamām gāyati* Lāty, Śr 1, 12, 11 = Drāhy 3, 4, 24 *rathantaravarṇo'tamā* Dhanvin on Drāhy 3, 4, 24-25 explains wherein this similarity with Rathantara lies *atha rathantaravarṇe 'ti ko 'rīhah ? tam darśayati . tasyā ūrdhvam prasṭāvāc calvāry aksarāṇy abhīstobhet* (Drāhy 3, 4, 25) , *tasyā uttamāyāḥ prasṭāvād ūrdhvam udgīthasyā 'ditaś caturakṣaram rathantaravad bhakārair abhīstobhet* *rathantarasye 'va varṇacalustayam yasyāḥ sū rathantaravarṇe 'ti*

2 As the verses of the Bahispavamāna-stotra are not repeated, there is danger for the chanters that they may not come back to the earth To avoid this calamity the last verse of this stotra should be chanted in the fashion of the Rathantara, for, as the Rathantara is identical with this earth, they thereby gain a firm footing on the earth Cf Tānd 6, 8, 18 *cyavarte vā ele 'smāt lohād ity āhur ye parācībhir bahispavamānābhir sluvanta it , rathantaravarnām uttamām gāyeḍ , iyam vai rathantaram, azyām eva pratītiṣṭhāt*

3 The word *anna-kāśin* is remarkable It is found once more in JUB 1, 11, 1, where this whole sentence has been repeated Oertel has translated it there doubtfully by "yearning after food" This meaning is almost certain Cf the similar passage Tānd 6, 7, 19, where *asanāyant* has been used instead of our *anna-kāśin* *prajāpatih paśūn asijata, te 'smāt sī stā asanāyanto 'pūhīman* etc Similarly Tānd 8, 8, 14 The root *√kāś-* is however otherwise never used in the sense "to demand," "to yearn after" etc Can it be an old faulty reading for *anna-kāśinīh* ? The passage in JUB referred to above suggests it very much *prajāpatih prajā asijata , tū enam sīstā anna-kāśinīr abhītak samantam paryaviśan , tū abravīt kīmkāmās s'he 'ty , annādyakāmā ity abruvan* Cf *anna-kāma* "yearning for food" in RV 10, 117, 3 This old bahuvrīhi compound was

perhaps later pleonastically extended by the suffix *-in* (Wackernagel II, 1, §53 a). Wackernagel however gives no example of alternation between *-lāma* and *-lāmin*. It will not be quite superfluous therefore to collect several such examples. (1) *svaḥāmin* ŚB 10, 2, 6, 7 *svaḥāma* (see Wilman-Grabowska, Les Composé's Nominaux dans le Śatapathabrāhmaṇa, Part II, p 248) (2) *sarvaḥāmin* Śāṅkh Śr 16, 1, 19, 10, 11 *sarvaḥāma* Āśv Śr. 11, 7, 1. (3) *svargaḥāmin* Kaśikā on Pāṇini 8, 4, 13 *svargaḥāma* AB. 2, 3 etc

4 Cf TS. 2, 4, 1, 2 (=K 10, 7 132, 16) *samantam devān paryaviśan*, TB 2, 2, 10, 5 *taṁ devāḥ samantam paryaviśan*

5 The causative stem *vāray-* is otherwise used in the Brāhmaṇas almost exclusively in connection with the Vāravantiya-sāman Cf TS 5, 5, 8, 1; TB 1, 1, 8, 3 1, 8, 2, 5, 2, 7, 14, 2, Tānd 5, 3, 9, 9, 6, 11, 18, 11, 4, 20, 3, 2, GB 2, 5, 9, MS 1, 6, 9 (97, 16-98, 1), 4, 4, 9 (60, 6-9). Once it is used in ŚB 13, 8, 4, 1 in pun with *vāraṇa* (crataeva Roxburghii)

6 A and B read *prajāpāti esa* C reads *prajāpatirharasta*

7. *yadodgālā* 8 A reads *śjaleḍmḥārena*

9 *parāṇ* Cf Wackernagel III, p 231—2

10 Deest in A

11 Cf K 22, 13 (69, 11-12) *hvitam yaśa icchet*, *viśam yaśa icchet* Caland in his note on Āp Śr translates this passage by "So wird der Ruhm zum Kriegerstand gehen" etc Cf further MS 4, 6, 5 (86, 3) *adhvaryum yaśa icchet* (86, 5) *adhvaryum eva yaśasā 'rpayati*, (86, 5) *yajamānam yaśa icchet* (86, 7) *yajamānam eva yaśasā 'rpayati* etc

12 *viddhagag*

13 The corresponding mantra in Tānd 1, 3, 6 is quite different and much shorter Cf Caland thereon

14 A reads *tā tva*, C *tām eva*

15. A reads *iyad iai*; B and C *iti ye vai*

16. A reads *utladdhadrūm*

Translation :—

They chant the last verse in the fashion of the Rathantara Rathantara is this (world), on this he gains a firm footing Prajāpati created the creatures Being created they surrounded him from all sides yearning for food He created food-eating for them by means of the hum-sound and that created (food-eating) he made stay by means of the (syllable) Om The Udgātr is forsooth Prajāpati Yearning for food the creatures in this way surround him from all sides He creates food-eating for them by means of the hum-sound and that created (food-eating) he makes stay by means of the (syllable) Om If after making the hum-sound he does not utter the (syllable) Om the food-eating would go right off to the gods If he should pronounce the sāmān first, strength would go to the order of nobility, for the sāmān is the nobility If he should pronounce the rc first, strength would go to the people, for the rc is the people He pronounces the yajus first Yajus is the Brahman, thereby he makes divine glory (He pronounces) “bhūr bhuvah svar, I shall make a sweet thing, I shall make a sweet thing be born, there will be a sweet thing, (bring us ?) beautiful things, refreshment and strength” As for “bhūr bhuvah svar,” it is forsooth Brahman As for “I shall make a sweet thing,” it is yajus A sweet thing is progeny Thereby he makes progeny In that (he pronounces) “I shall make a sweet thing be born,” he makes the progeny be born In that (he pronounces) “There will be a sweet thing” he makes progeny go to prosperity (He pronounces) “(bring us) beautiful things” Beautiful is the property of man, the house is beautiful, the progeny is beautiful and the cattle are beautiful By means of this (formula) he attains it (i.e. the property of man) (He pronounces) “(bring us) refreshment and strength” The rain is for refreshment and what grows after the rain is for strength By means of this (formula) he attains it (i.e. the rain and what grows after the rain)

Fragment II

Venkatamādhava on RV I 51, 1

An exactly corresponding passage is found in JB III 233, which has been already published by Caland in "Auswahl", p 278

- | | | |
|--------|---|---|
| Śāt Br | { | atha maidhātitham , medhātithīgrhapatayo ¹ |
| JB | { | atha maidhātitham , medhātithīgrhapatayo vai |
| Śāt Br | { | vibhindukīyāh ² sattram āsate , tesām didhacyud |
| JB | { | vibhindukīyāh sattram āsate , tesām drdhacyud |
| Śāt Br | { | āgastir ³ udgātā 'sīd, gaurivītiḥ pras'otā, |
| JB | { | āgastir udgātā 'sīd, gaurivītiḥ prastotā, |
| Śāt Br | { | 'cyutacyut ⁴ pratihartā, vasuksayo hotā, sanakanavakāv |
| JB. | { | 'cyutacyut pratihartā, vasuksayo hotā, sanakanavakāv |
| Śāt Br | { | adhivaryū , paśukāmo medhātithir, janikāmau |
| JB | { | adhivaryū , paśukāmo medhātithir, janikāmau |
| Śāt Br | { | sanakanavakau ⁵ , yatkāmā itare tatkā mā , |
| JB | { | sanakanavakau, yatkāmā itare tatkā mā , |
| Śāt Br | { | nānākāmā ⁶ ha vai sma purā sattram āsate , |
| JB | { | nānākāmā ha vai sma purā sattram āsate , |
| Śāt Br | { | te ha sma nānai 'va kāmān ⁷ rddhivā 'ptvo |
| JB | { | te ha sma nānai 'va kāmān rddhivā 'ptvo |
| Śāt Br | { | 'tisthanti ⁸ , tesām ha sme 'ndro medhātithir meṣasya |
| JB | { | 'tisthanti , tesām ha sme 'ndro medhātithir meṣasya |
| Śāt Br | { | rūpam ⁹ kṛtvā somam vratayati , tam ha sma |
| JB | { | rūpam kṛtvā somam vratayati , tam ha sma |
| Śāt Br | { | bādhante medhātithir no mesah ¹⁰ somam vratayati 'ti , |
| JB | { | bādhante medhātithir no mesah somam vratayati ti , |
| Śāt Br | { | sa u ha smai 'sām svam ¹¹ eva rūpam kṛtvā |
| JB | { | sa u ha smai 'sām svam eva rūpam kṛtvā |

Śāt Br	{	somam ^{1 2} vratayati , tato ha vā idam arvācinam
JB		somam vratayati , tato ha vā idam arvācinam
Śāt Br	{	medhātīther meṣa ity āhvayanti 'ti
JB		medhātīther meṣa ity āhvayanti 'ti

Notes —

- | | | |
|-------|--|-------------------------|
| 1 Bh | <i>medhātīthir grhapatayo</i> , LS <i>mithotīthih</i> | |
| 2 Bh | <i>vibhīndukṛiyāh</i> , LS <i>vāibhīndukṛiyāh</i> , | |
| 3 Bh | <i>dṛdhābhāgastiri</i> | |
| 4 Bh | <i>'cutaicit</i> , LS <i>'pyudaścit</i> | 5 Bh <i>sanakāsavan</i> |
| 6 Bh | <i>nānākāmā mā</i> , LS <i>nākāmā</i> | 7 LS <i>lamāt</i> |
| 8 Bh | <i>dḥvāptottīsthanti</i> , LS <i>dḥvāptottīsthanti</i> | |
| 9 LS | <i>meṣa ya svarūpam</i> | 10 LS <i>nnāmaṣa</i> |
| 11 LS | <i>svayam</i> | 12 LS <i>so</i> |

Fragment III

Sāyana an RV I 51, 13 (SRV I, p 260, II 2-3) Venkatamādhava on RV I 51 13

Sāyana introduces the passage with the following remark *tathā ca sātvyāyanībhīh subrahmanyā nāntrikaideśirgākhyānārūpam brāhmaṇam evam āmnāyate*

The corresponding Jaiminīya passage is found in JB II 77 which has been already published by Oertel in JAOS 18, p 35

Śāt Br	{	vr̥sanaśvasya mena itī , vr̥sanasvasya ha ¹
JB		vr̥saṇaśvasya mena itī , vr̥sanaśvasya ha
Śāt Br	{	menā bhūtvā maghavā kula uvāsa
JB.		menā bhūtvā maghavā kula uvāsa.

Note —

- 1 Omitted by Sāyana

Fragment IV

Sāyana on RV I. 51. 14 (SRV. I. p 260, ll. 19-20). Venkatamādhava on RV. I. 51 14.

The corresponding Jaiminīya passage is found in JB III. 15. This section of the JB is published here for the first time.

atha somasāma¹ , soma vai rājā sadhamādam² ivā 'nyābhūr
devatābhūr āsīt , so 'kāmayata sarvesām³ devānām rājyāya
sūyeye 'ti , sa etat sāmā 'paśyat , tenā 'sūyata , tato
vai sa sarvesām devānām rājyāyā 'sūyata , sūyate
svānām śresthatāyati ya evam veda , tebhīyas tiro 'bhavat ,
tam anvaicchams , tebhīya etena rupenā 'drśyata yad
etac candramasas , tam abhīsamagacchantā 'darśy
adaśī 'ti⁴ , tasmād yadā darśayate 'thā
'bhīsamagacchanty adarśy adaśī 'ti⁵ , tam etad
abhyasīcanta ; sa etad abhavat , tad etac chrīsavah⁶
sāmā-⁷ , 'snute śrīyam gacchati rājyam ya evam veda⁸ ,
yad u somo rājā 'paśyat tasmāt somasāme 'ty

JB { ākhyāyate , 'thā pajram⁹ , pajra¹⁰ āngīrasah paśukāmas
Śāt Br { pajro¹¹ vā āngīrasah paśukāmas

JB { tapo 'tapyata , sa etat sāmā 'paśyat , tenā 'stuta , sa
Śāt Br { tapo 'tapyata¹²

etām ilām¹³ upait , paśavo vā ilā¹⁴ , tato vai sa paśūn
avarundhata , tad etat paśavyam sāmā- , 'va paśūn
runddhe bahupaśur bhavati ya evam veda , yad u
pajra¹⁵ āngīraso 'paśyat tasmāt pajram¹⁶ ity ākhyāyate ,
'thā yaudhājayam¹⁷ ; trinidhanam savanānām klptyā-¹⁸ ,
athau 'śanam antyam sāmā-¹⁹ , 'ntyena sāmā 'ntyam
svargam lokam aśnavāmahā²⁰ ity , atha rathantaram ,
brahma vā agnistomo, brahma rathantaram , brahmany

evaī 'tat pratisthānto yanty , atha vāmadevyam ,
 paśavo vai vāmadevyam , paśumanta eva bhavanty etena tustuvānāh ,
 saloke²¹ vai kāleyam ca rathantaram ca²².

Notes ,—

1 Cf Tānd 11, 3, 8-9, where a different story about the origin of the Somasāman is given

2 Although the construction appears to be unusual the reading *sadhamādam* is quite certain Cf JB III 152 (Caland, Auswahl, p 259) *varuno vai rājā sadhamādam vā 'nyābhīr devatābhīr āsīt* JB I 117 (Caland, Auswahl, p 26) *sadhamādam vai 'vā 'san* Caland (loc cit, note 4 on §18) compares with it ŚB 4, 5, 3, 1 *tū hai 'nena sadṛgbhavam* (Kānv -bhāvam) *vā 'suh* These forms are not clear to Caland (cf also Introduction, Kānvīya Śatapatha, p 62), because he considers *sadhamādam*, *sadṛgbhavam* etc to be simple accusatives But these words are undoubtedly to be taken as adverbs as *sadhamādam* in TS 2, 5, 5, 5 *sa etam aiddhamāsam sadhamādam devāh somam pibati* "He drinks for the half month Soma in carouse with the gods" (Keith) Predicative use of adverbs of unmistakable accusative origin in connection with *as-* or *bhū-* is not quite unknown in ancient prose (cf Gaedicke, Der Akkusativ im Veda, p 233, Delbruck, Altindische Syntax, §133, p 202-3) ŚB 14, 5, 1, 13 *sa ha tūsnīm āsa*, 3, 9, 4, 21 *vidūram va prajā bhavanti* TS 7, 3, 1, 1 *pāpavahīyam vā etena bhavanti* Sometimes the verb is dropped altogether ŚB 1, 6, 2, 9 *agnir vai devānām addhātāmām* In this way these adverbs became quite independent of the verb and came to be used simply as adjectives, cf K 30, 2 183, 17—18 *tryanāham asya prajā bhavisyati* See ZII, vol 5, pp 113—14

Caland (Introd, Kānvīya Śatapatha, p 62) has tried to explain these anomalous "accusatives" with the help of Pāṇini 3, 4, 61ff and assumes that the starting point of this peculiar development was forms in-bhāvam But, as shown above, among the oldest example of such anomalous "accusatives" no word with-bhāvam can be found, and even the single instance of—bhāvam pointed out by Caland from the Kānvīya Śatapatha is not certain, for the corresponding Mādhyandina text reads-bhavam.

To make a special case of the adverbial use of *sadhamādam*, one may trace the following development (1) *sadhamādam* with √*mad*, e g AV 6, 122, 4, 7, 109, 3=14, 2, 34 (2) *sadhamādam* with √*mad* and dependent instrumental, e g RV 10, 14, 10, AV. 18, 4, 10 (3) *sadhamādam* with √*pā* with instrumental and a direct object to √*pā*, e g TS 2, 5, 5, 5

3 Cf JB III 25 (Caland, Auswahl, p 311, II 7—9) *sarivesām paśūnām rājyāya sūrye 'tī*, *sa etat sāmā 'pasyat*, *tenā 'stuta*, *tato vai sarivesām paśūnām rājyāyā 'sūyanta* JB II 196 (unpublished) *vairuto iā ākāmayaṭa sarivesām devānām rājyāya sūrye 'tī*, *sa etam yajñam apasyat* (ms *apasya*), *tam āharaṭ*, *tenā 'yajato*, *tato vai sarivesām devānām rājyāyā 'sūyanta* (restored! not in the ms), *sūynte svīnām śresthatūyaṭ ya evam veda* JB III 152 (Caland, Auswahl, p. 259) *so 'kāmayaṭa sarivesām devānām rājyāya sūrye 'tī*

4 *darisyandasiṭi*

5 *darisvandasiṭi*.

6 *tat tat*

7 *chīṣasavasāmā*

8 Cf JB III 152 (Caland, Auswahl, p 259) *tad etac chīṣarah sāmā-*, *'suute śīryam gacchaṭi iūjyam ya evam veda*.

9 It is curious to note that *Pajja Sūman* occurs twice in the RV. as the name of a person, viz VIII 4, 17 and VIII 6, 47 It is however impossible to say whether our *pajjasūman*, mentioned in Lāty Śr 7, 3, 4, is in any way connected with this person

All the mss of the JB as well as of Venkatamādhava read *vajja* instead of *pajja* In the Grantha-script, the signs for *pa* and *va* are very much alike and the scribes were easily led to read *vajja* instead of *pajja* by this similarity, specially as the word *pajja* is so rare and *vajra* so common Winternitz has shown that the confusion between *p* and *v* is a dialectical peculiarity of the Āpastambins (Āpastambiya Mantrapāṭha, p XXI) There is no trace of a similar dialectical peculiarity of the Jaiminīyas. Even in the Mantras the confusion between *p* and *v* is not uncommon

- (1) RV 6, 58, 2 *ajāsvah paśupā vājapastyaḥ*
TB 2, 8, 5, 4 *vājavastyaḥ*
- (2) RV 6, 42, 4 *abhiśaste avaspaṇat*
SV 2, 793 *avaspaṇat*
- (3) VS 6, 37 *amḍa nṣpara*
TS 1, 4, 1, 2, Āp Śr 12, 9, 9 *nṣpara.*
- (4) MS 1, 5, 4 72, 1 *vicaḥśaś ca prāñ cā 'pāñ ca.*
Āp Śr 6, 19, 1 *vicaḥśas ca pīñ cā 'vāñ ca*
- (5) RV 7, 59, 11 *he 'ha vah svatavasah* T Ār 1, 4, 3 *svatapasah*
- (6) Sāma Mantra Brāhmana 1, 6, 28 *ṛtasya gopitṛ tapasah parasvī*
Āpastamba Mantrapāṭha 2, 2, 10 *paiṣṇī*
- (7) RV 6 5, 4 *tam ajaiśbhī vṣabhis tava svaiḥ* Āp Śr 14, 29, 3 *tam ajaiśbhī vṣabhis tava svaiḥ.*
- (8) RV 10, 120, 3 *tve kratum api vṛñjanti viśve* AV 5, 2, 3 *prñcanti*
- (9) RV 3, 47, 1 *tvam iājā 'sṣ pradivah sutūnām* VS 7, 38 *tvam iājā 'sṣ pratīpat sutūnām*
- (10) RV 1, 164, 52 *divyam suparnam vāyasam brhantam* AV 4, 14, 16 *divyam suparnam payasam brhantam*
- (11) T Ār 10, 1, 4 *yas tad veda savituh pītā 'sat* Mahān Up 2, 4 *sa pītuh pītā 'sat*
- (12) TS 3, 1, 6, 2 *yunaḥmi tisro vipracah sūryasya te* MS 2, 3, 1, 12 *tisro viṇṇah sūryah savah*
- (13) RV 9, 8, 8 *vistim divah pari srava* SV 2, 249 *pristim divah pari srava*
- (14) RV. 10, 90, 1 *sa bhūmim iṣvato vtvā* VS 31, 1 *sarvata sprīvā*
- (15) T Ā 10, 1, 6 *suvarṇapalaśūya dhīmahi* Mahān Up 3, 15 *suvarṇapalaśūya dhīmahi*

10. The Mss of the JB read *vajra*,

11 The Mss of Venkaṭamādhava too read *vajro*.

12. According to Max Muller's edition Sāyana quotes this Śātyāyana passage in the following manner *pajrā vā angīrasāh* (sic ! evidently this is a typographical mistake for *āngīrasāh*) *paśukāmās tapo 'tapyanta*

13. Very probably the Nidhana *īdā* of the Pajra-sāman is meant herewith, cf Bibl Ind edition of the SV, Vol III, pp 277-278 Thus the Pajra-sāman in the JB stands for the Raurava-sāman in Tānd 7, 3, 14

14 Cf Tānd 7, 3, 15 *pasavo vā īdā* *īdā* is even a designation for the cow, cf. Tānd 20, 15, 5, ŚB 4, 5, 8, 10.

15 *vajra*.

16 *vajram*

17 C *yaundhāṭyam*

18. Cf Tānd 7, 3, 17 as well as Sāyana's and Caland's comments thereon

19 The Auśana-sāman is the last sāman of the Mādhyandina-pavamāna-stotra Cf. Caland on Tānd 7, 3 1

20. C *aśnuvāmāhā*

21. C. *samlōke*

22. As in Tānd 11, 4, 10 one expects as an introduction before *saloke* a sentence like *kāleyam bhavati* Tānd 11, 4, 10 exactly corresponds to this passage *samānaloke vai kāleyam ca rathantaram ca* The alternation of *sa-* and *samāna-* in the first component of the compound is interesting Cf Wackernagel II, 1 §30 d The interrelation between Kāleya and Rathantarasāmans has been explained by Sāyana and Caland on Tānd 11, 4, 10,

Translation :—

Now the Soma-sāman King Soma was like a drink-companion with the other gods He wished "May I be inaugurated to the lordship over all gods" He saw this Sāman and praised by means of it Thus he was inaugurated to the lordship over all gods He who knows this is inaugurated to the lordship over his own people—He vanished from them They searched

him He appeared to them in this form which is the form of the moon. They approached him together saying 'He has been seen, he has been seen' Therefore whenever (the moon) shows (itself), (the people) approach it in multitude saying "it has been seen, it has been seen" Thus they inaugurated him and he became this Therefore is this sāmān for the sake of inauguration to majesty He who knows this attains majesty and comes to lordship As king Soma saw it therefore it is called the Soma-sāmān—Now the Pajra-sāmān. Pajra Āṅgīrasa, desirous of cattle, practised austerities He saw this sāmān and praised by means of it He attained this *idā*, *Idā* is cattle. Thereupon he attained cattle Thus this is the sāmān relating to cattle. He who knows this attains cattle and becomes possessor of many cattle As Pajra Āṅgīrasa saw it therefore it is called Pajra-sāmān—Now the Yaudhājaya-sāmān For the success (?) of the (three) pressings it is endowed with three Nidhanas—Now the Auśana-sāmān, which is the last (They say) 'By means of the last Sāmān shall we attain the farthest world of heaven'—Now the Rathantara-sāmān Agnistoma is Brahman and Rathantara is Brahman Thus they continually attain firm footing in Brahman—Now the Vāmadevya-sāmān The Vāmadevya-sāmān is cattle Those who praise by means of it are endowed with cattle The Kāleya and the Rathantara sāmāns belong to the same world.

Fragment V

Sāyana on RV I 62 3 (SRV I p. 305, II 21-23)

The corresponding Jaiminīya passage (JB II 440) has been already published by Oertel in JAOS 19, p 100

Śāt Br.	{	annādīnīm	te sarame prajāṁ karomī
JB		annādīnīm	are te sarame prajāṁ karomī

Śāt Br { yā no gā anvavinda iti ; tato gatvā gavām
JB { yā no gā anvavida iti ,

Śāt Br sthānam ajūāsīt , jūātvā cā 'smai nyavedayat ,

Śāt. Br. tathā niveditāsu gosu tam asuram hatvā tā gāh

Śāt. Br. sa indro 'labhate 'ti

Here we see that only the first sentence has an exact parallel in JB. This is very probably to be attributed to Sāyana's drastic attempt to abridge the story. But it is curious to note that in doing so Sāyana has even changed the general tenor of the story. According to the JB Indra promises to make the progeny of Saramā food-eating only after she has discovered the place where the cows were concealed, but according to the alleged Śātyāyana-version Indra promises to make the progeny of Saramā food-eating even before she goes out in search of the cows. It is not likely that the original Śātyāyana-brāhmana really differed from the JB in this point, specially when we see that some passages of this legend are almost identical in both the Brāhmanas. Most probably Sāyana has confused the sequence of events in stating the story.

Fragment VI

Sāyana on RV. I. 84 14 (SRV I. p 378, ll 7-12) Venkatamādhava on RV. I. 84 14

The corresponding Jaiminīya passage (JB III 64 65) has been already published by Oertel JAOS 18, pp 17-18

As usual Sāyana gives only a paraphrase of the Śātyāyana-passages —
atra śātyāyanina itihāsam ācakṣate , ātharvanasya dadhīco
jīvato darśanenā 'surāḥ parābabhūvuh , atha tasmīn svar gate
surāḥ pūrṇā prthivy abhavat , athe 'ndras tair asurāḥ saha
yoddhum aśaknuvams tam ṛṣim anvicchan svargam gata

iti suśiāva , atha papraccha tatratyān ne 'ha kim
 asya kincit parīśiṣṭam angam asti 'ti , tasmā avocan
 asīy etad āśvam śīrsam, yena ś rasā 'śvibhyām
 madhuvidyām prābravīt , tat tu na vidma yatrā 'bhavad
 iti , punar indro 'bravīt tad anvicchate 'ti , tad dha
 anvaisisuh , tac charyanāvaty anuvidyā 'jahruh ,
 śaryanāvad dha vai nāma kuruksetrasya jaghanārdhie
 sarah syandate , tasya śūraso 'śhibhir indro 'surān
 jaghāne 'ti

The passage in its original form has on the other hand been retained by Venkatamādhava as the exact correspondence with the JB. proves -

- Śāt Br { dadhyan ha vā ātharvanas tejasvī brahmavarcasy
 JB { dadhyan ha vā ātharvanas tejasvī brahmavarcasy
- Śāt Br { āsa , tam ha sma yāvanto 'surān parāpaśyanti
 JB { āsa ; tam ha sma yāvanto 'surān parāpaśyanti
- Śāt Br { te ha sma tadaī 'va viśīrśānah śerate , sa ha
 JB { te ha sma tadaī 'va [vi] ' śīrśānah śerate , sa u ha
- Śāt Br { svargam lokam uccakrāma , sa he 'ndro 'surair
 JB { svargam lokam uccakrāma , sa he 'ndro 'surair
- Śāt Br { abhibādha² uvāca kva nu sa dadhyann
 JB { āśvibhis co 'dha² uvāca kva nu dadhyan
- Śāt Br { abhavad³ iti , tasmai ho 'cuh svargam vai
 JB { bhavati³ 'ti , tasmai ho 'cuh . svargam vai
- Śāt Br { bhagavah sa lokam udakrāmad iti , sa ho 'vāca
 JB { bhagavah sa lokam udakrāmad iti , sa ho 'vāca
- Śāt Br { na hy asye 'ha kincit parīśiṣṭam asti 'ti ,
 JB { nai 'vā 'sye 'ha kincit parīśiṣṭam asti 'ti ,
- Śāt Br { tasmai ho 'cur āsīd etad āśvam śīrsam
 JB { tasmai ho 'cur āsīd eve 'dam asvaśīrṣam
- Śāt Br { yenā 'śvibhyām devavedam⁴ prābravīt , tat tu
 JB { yenā 'śvibhyām devavedam⁴ prābravīt , tat tu

- Śāt Br. { na vidma yatrā 'bhavad³ iti , tad vā anvicchate
JB. { na vidma yatrā 'bhavad³ iti , tad vā anvicchate
- Śāt Br { 'ti , tad dhā 'nvais sur^a , "icchann aśvasye"
JB { 'ti , tad dhā 'nvīsur , "icchann aśvasya
- Śāt Br { 'tyādīkam uktvā 'ha
JB { yac chiraḥ parvatesv apaśṛitam tad vidac charyanāvatī''⁷ 'ti ,
- Śāt Br { śaryanāvad dha nāma kuruksetrasya jaghanārdhe
JB { śaryanāvad dha nāma kuruksetrasya jaghanārdhe
- Śāt Br { saraḥ skandate⁸ , tad anuvīdyā 'jāhirus , tad
JB { saraḥ skandate⁸ , tad anuvīdyā 'jāhirus ,
- Śāt Br { asmai prāyacchan , tad dha smā 'surānām
JB { tasmai prāyacchan , tad dha smā 'surānām
- Śāt Br { prakāśe 'dhārayan⁹ , tad dha sma yāvanto 'surāḥ
JB { prakāśe dhārayati , tad dha sma yāvanto 'surāḥ
- Śāt Br { parāpaśyanti te ha sma tadaḥ 'va viśīrṣānāḥ
JB { parāpaśyanti te ha sma tad eva viśīrṣānāḥ
- Śāt Br { śerate , sa ha tair evā 'sthībhir nava navaṭīr¹⁰
JB { śerate , sa ha tair evā 'sthībhir nava navaṭīr¹⁰
- Śāt Br { jaghānā 'surānām iti
JB { jaghānā 'surānām

Notes :—

1 The correctness of Oertels' restoration is proved by the parallel Śātyāyana-text

2 Neither the reading nor the meaning of this sentence is quite certain for the JB. I have adopted the reading given by Oertel, the Ms reads *aśvībhīś cā dha*. The copyist of the transcription was not however sure about the word *aśvībhīś*, for he has indicated that the syllable 'śvī' may also be read 'bi'. This suggests that the reading in the original Ms was perhaps *abībhīścā dha*. Now *abībhī* may have been easily a copyist's mistake for *abhi*

and the final *ādha* strongly suggests the *bādha* of the Sātyāyana-text. All this shows that very probably the Śāt. Br. as well as the JB had the reading *abhībādha*. The suspicion is further strengthened by the fact that *āsvīdhis* here gives no sense at all. Oertel rightly remarks, "there is no call for the mention of the Āsvins, and the plural form also discredits the correctness of the text" (JAOS 18, p. 18, Note 1).

The reading *abhībādha* may therefore be regarded as pretty certain, but *√banh-* with *abhī-* does not occur at all and therefore the exact meaning of the word cannot be determined.

√banh- has the meaning "augere", "to grow", "to increase". Cf. Tānd 23, 16, 5 *svām eia tad devatām paśubhir bamhayate* "Their own deity they thereby strengthen through cattle" (Caland). K. 11, 5 150, 6 *svām eia devatām paśubhir bamhayate* MS 2, 1, 5 7, 11 *svām vā etad devatām paśubhir bamhayate*. *√banh-* with *ni* occurs already in the RV in the meaning "to throw down". Cf. RV 1, 106, 6 *indriam kutso vitrahanam sacīpatim kṛte nibādha* *isr ahvañ ūtaye* "Indra, den Vitratöter, den Herrn der Kraft, hat der Rsi Kutsa, als er in die Grube hinabgestosst war, zu Hilfe gerufen" (Geldner). None of these meanings however suits our passage. The meaning of *√banh-ava* suits it better, and we should perhaps adopt this meaning also for *√banh-abhī*. *√banh-* with *ava-* occurs pretty often in the older literature and always in the sense "to overcome", "to suppress" etc. Cf. TS 1, 3, 2, 1 = Āp Śr 11, 11, 8 *gāyatrena chandasū 'vabādho valagah* "Durch das Gāyatriversmass ist die Zaubersubstanz hinabgedrueckt" (Caland). It is important to note in this connection that Āpastamba apparently connected *avabādha* with *√bādha-ava*. Cf. Āp Śr loc cit *uparavanyate 'vabādhate gāyatrena chandasū 'vabādho valagah*. This obviously false etymology helps us however to understand the exact meaning of *√banh-ava*. That the ancient Indians actually connected *bādha* with *√bādha* becomes still clearer from K. 25, 9 116, 7-8 *gāyatrena chandasū 'vabādho yam devismas, trāstubhena jāgatene 'ty, etāvantī vai chandāmsi, chandobhir eva bhrātṛvyam avabādhat*. For *√bādha-ava* see further ŚB. 1, 2, 1, 7, 10, 12, 4, 13, 21, 3, 5, 7 (three times); 2, 2, 3, 10, 3, 6, 4, 15, 7, 1, 10. K. 25, 9 116, 8. MS 3, 2, 5 22, 18, 4, 6, 3 82, 10-11 (twice). But it is curious to note that *√bādha* with *abhī* occurs only in RV. 8, 5, 34.

Moreover in some mantras *avabūdha* has been apparently used in the sense of $\sqrt{as-nir}$ or $\sqrt{rap-ud}$ (a) In MS 1, 2, 10 the mantra *nīasta valagah* occurs no less than five times, but in the corresponding passage TS 1, 3, 2d we find *avabūdho valagah*. Thus *avabūdha* = *nīasta*. Further in the mantra *nīasto valago 'vabūdho durasyuh* (K 2, 11 16, 14-15, 25, 9 116, 9-10) *nīasta* and *avabūdha* have been used apparently in the same sense. (b) TS 1, 3, 2, 1 *idam aham tam valagam ud rapāmi*, *gāyatriena chandusū 'vabūdho valagah*. Similarly K 2, 11 16, 8-13. This passage shows that in the mind of the author $\sqrt{banh-ara}$ meant $\sqrt{rap-ud}$.

The meaning "to overcome", "to suppress" is therefore quite certain for $\sqrt{banh-ara}$ even though it is just the opposite of the meaning of \sqrt{vanh} . This meaning "to overcome," "to suppress" should be adopted also for $\sqrt{banh-abhi}$, occurring, so far as it is possible to trace it, only in our passage.

3 This alternation between *abhavat* and *bhavati* is remarkable. See note 5.

4 The JB -ms. has *devadam* which has been changed into *devavidyām* by Oertel. The mss of Venkatamādhava read *deva* (Bh) or *veda* (LS). All this shows that the original reading for both the Brāhmanas was *devavedam*.

5 The whole of this sentence has been retained by Sāyana in his summary given above, although the Imperfect *abhavat* is quite inexplicable. Oertel and Geldner have translated this sentence, but in different ways. Oertel translates the Jaiminīya-passage by "We do not know what became of it" (JAOS 18, p 18) and Geldner in translating Sāyana's summary renders the sentence by "Wir wissen nicht, wo er sich befindet" (Rgveda Translation, Note on RV 1, 84, 13). Thus Geldner has taken *abhavat* simply in the sense of present tense which suits here perfectly. Oertel on the other hand has tried to bring out the full sense of the augmented tense and has assumed that $\sqrt{bhū}$ here means "to become", "to happen to some body" etc. But in connection with the locative *yatra* $\sqrt{bhū}$ can hardly have such a meaning here. It is possible in connection with *lva* though by no means certain, see Wackernagel III, p 566 on ŚB. 5, 1, 3, 13.

6 Although the aorist *a-ras-sar* is syntactically irregular here the reading is pretty certain. The mss. have *a-res-sar* and in his resume Sīyāṇa gives the aorist form.

7 SV. II 264=RV. I 84, 14

8 The VM-Mss. read *d'eres-sar-date*. The JB. ms. on the other hand reads *saras-sam tadeti d*. Oertel has changed it into *sarah tād elad*. But the syllable *lam* has been completely ignored thereby. The verbal form *sar-d-te* adopted for the text here is further suggested by *sardate* in Sīyāṇa's resume. *sardete* (middle) does not however occur anywhere else. Cf. the similar but corrupt passage in JB. II 298 *te-sūn u te-sūm parīnad et. turaksetrasia jag'as-ārdhē sar-ska-dantam dīṭṣāt*. (Caland on Tānd 25, 13, 3)

9 This Imperfect in connection with *īo vra* is remarkable. Only in some cases in AB. other tenses than the present are connected with *īa s'ra*, but, as Delbrueck (Altindische Syntax, p. 503) has pointed out these tenses have been used in the sense of the present. Thus the Imperfect in AB. 6, 1, 3 *sa ha s'ra taso 'pedā-srpat*. But even in this passage the particle *s'ra* should be deleted according to Caland (ZDMG 72, p. 23), and Delbrueck himself in the third edition of Boehtlingk's Chrestomathie, p. 393. has emended *-sarpāt* into *-srpat*.

10 The JB.-ms. reads *varavātū*. Oertel has read *varatīr* for it and assumed that *vara* (*actatīr vara* in SV. II 263=RV. I. 84 13) following it it has been dropped in JB. But without *varī* the reading *varatīr* is grammatically impossible; according to Oertel's translation (He, indeed, slew ninety Asuras by means of these bones) the reading ought to have been *varatīm varavātīr* doubtless stands for *vara varatīr* as in Śāt Br. Cf. further JB. I 135: *tāry esurcāl'satārī* (Ms. *asatārī*) *vara varatāya urūm* (Ms. *urūl*) *lekān curvren* (unpublished).

Fragment VII

Sāyana on RV I 102 6 (SRV I, p 452, l 6)

(In his gloss on RV VIII. 4, 1 Sāyana ascribes this passage to the Vājasaneyakas ¹)

The corresponding Jaiminīya passage has been already published by Caland 'Auswahl' p. 248 (JB III 111).

Śāt Br. ∫ sima iti vai śreṣṭham ācaksata iti
JB ∫ sima iti vai śreṣṭham ācaksate

1. The passage actually cannot be found in our ŚB. (at least not in its Mādhyandina recension) Yet we are not *a priori* justified in concluding that Sāyana made a mistake here, for, after all, it may be one of those passages which are ascribed to the Vājasaneyakas on good authority but cannot be found in the pertinent texts known to us Cf. Āp Śr. S 1, 4, 7, 5, 15, 1, 6, 19, 6 with Caland's notes thereon, and GGA 1930, No 9, p 329

Fragment VIII

Sāyana's Introduction to RV I. 105 (SRV I., p 461, ll 7-12)

Sāyaṇa on AV XVIII. 4, 89 (SAV. IV p 246, ll 8-16).

Venkatamādhava on RV I 105, 1, (only LS -ms)

The corresponding Jaiminīya passage has been already published by Oertel JAOS 18, p. 19 (JB I 184)

Here we have the well-known story of Trita, who was thrown into the well by his comrades. The two versions of Sāyana are almost identical —

atha śātyāyanina itihāsam ācaksate ekato dvitas trita iti purā trayo rsayo babhūvur , ete¹ kadācin marubhūmāv aranye vartamānāḥ pipāsayā santaptagā-

trāḥ santa ekam kūpam avindan ; tatra tritākhyā eko jalapānāya kūpam
 prāviśat , praviśya svayam apah² pīlve 'tarayoś ca kūpād udakam uddhriya
 prādāt , tāv ubhau tad udakam pītvā tam³ tritam ca rathacakrena pidhāya
 prāsthīsātām ; tatāh kūpe patitah sa tritah kūpād uttarītum āśaknuvan sarve
 devā mām uddharantv iti mansā sasmāra , ⁴ tatas tesām slāvakam idaṃ sūktam
 dadarśat⁵ , tatra⁶ rātrau kūpasyā 'ntaś candramaso raśmīn paśyan⁷ anayā
 rca⁸ paridevayata iti⁹

Notes :—

- 1 SRV reads *te*.
- 2 Omitted by SRV.
- 3 Omitted by SRV.
- 4 The whole sentence omitted by SAV
- 5 SAV reads *atha sa tritah*
- 6 SAV. reads *apaśyan*
- 7 Omitted by SRV.
- 8 Omitted by SRV.

In spite of the particle *iti* in SAV , the above passage can be hardly
 regarded as the true Śātyāyana-passage . The original Brāhmaṇa-passage, of
 which Sāyana gives here only a free paraphrase, is rather to be found in
 Venkaṭamādhava's quotation which is almost identical with the corresponding
 Jaiminīya-passage —

- | | | |
|--------|---|---|
| Śāt Br | { | āptyān sātām ¹ nayato 'ranye pipāsā 'vindat , te |
| JB | { | āptyān sātām ¹ nayato 'ranye pipāsā 'vindat , te |
| Śāt Br | { | dhanvan kūpam avindan , tan na dvito 'varodhum |
| JB | { | dhanvan ² kūpam avindan , tan nai 'ka'to 'varodhum |
| Śāt Br | { | akāmayata nai 'katas ³ , trito 'vārohat ⁴ , |
| JB. | { | akāmayata na dvitas , tat trito 'vārohat , |
| Śāt Br | { | tau yadā 'pibatām ⁵ atṛpyatām adha ⁶ hai 'nam tad |
| JB | { | tau yadā 'pibatām atṛpyatām atha hai 'nam tad |

Śāt Br.	{	eva rathacakrenā 'pidhāya gobhiḥ praitām' , so 'kāmayato- ,
JB.		eva rathacakrenā 'pidhāya gobhiḥ praitām , so 'kāmayato- ,
Śāt Br.	{	'd ita iyām, gātum; nātham vindeye 'ti
JB.		'd ita iyām, gātum nātham vindeye 'ti.

Notes —

1 The VM-ms reads *sāte yenā yato* and the JB-mss read *sāte nayato* which has been emended into *sātam nayato*. But as all the mss. read *sāte (ye)* this emendation must be regarded as uncertain, though however a better reading cannot be suggested.

2 Oertel reads '*dhanvan* and translates the word by "they ran" But as the younger tradition recorded by Sāyana speaks of a *matubhūm* we must take *dhanvan* to be loc sg of *dhanvan* "desert", it has nothing to do with *√dhanv-* "to run."

3. *tanekus*

4. *avatoḥat.*

5. *prētām*

6 The reading *adha* cannot be considered to be quite certain on the strength of one ms. only But if it is supported by more ms-materials, Delbrueck's statement that the particle *adha* has completely disappeared in prose (Altind. Syntax, § 263, p 534) has to be modified

7. *prētām.*

8. *gotum*

Fragment IX

Sāyana on RV I 105 10 (SRV I p 464, II 33-34).

Caland could not find a corresponding passage in JB. although he says such a passage may very well occur in it (Over en uit het JB., p 8). A corresponding passage actually occurs in JB twice (I. 292 and II. 431) Both these two sections of JB. are very corrupt and neither of them has been published as yet But as these two sections are identical it is possible to reconstruct the original text

tasya¹ gāyatram eva² hunkāro, rathantaram prastāvo,
vāmadevyam udgītho, brhat pratihāro, yajñāyajñīyam
nidhanam³, ekakam u ha vā etesām svargasya
lokasye 'še-, 'śnute svargam lokam⁴ ya evam vedā-,
'tho hai 'tad evā 'rkyaṁ, etan mahāvratam⁵,
tasya gāyatram eva śiro, brhadrathantare pakṣau,
vāmadevyam ātmā, yajñāyajñīyam puccham⁶, sa
yāvad arkyavatā⁷ mahāvratavatā 'varunddhe tāvad
avarunddhe ya evam vedā-, 'tho hai 'śā 'yusya⁸
'va kṣiptir, āyur vai gāyatram, viśvāyū
rathantaram, samāyur vāmadevyam, sarvāyur brhad,
atyāyur⁹ yajñīyajñīyam¹⁰, āyusṁanto ha bhavanty

JB { enayā¹¹ tustuvānā, atho hai 'śām¹² etāny eva
Śat Br { etāny eva

JB { pañca jyotiṁsi yāny¹³ eṣu lokesu dīpyante-, 'gnih
Śat Br { pañca jyotiṁsi yāny esu lokeṣu dīpyante-, 'gnih

JB { prthivyām, vāyur antarikṣa, ādityo divi, candramā
Śat Br { prthivyām, vāyur antarikṣa, ādityo divi, candramā

JB { nakṣatresu, vidyud apsu, agnir eva rathantarasya,
Śat Br. { nakṣatresu, vidyud apsu¹⁴

vāyur vāmadevasyā-, 'dityo brhataś, candramā
gāyatrasya, vidyud yajñāyajñīyasyā-, 'po hi
yajñāyajñīyam , etāny asya^{1 5} pañca jyotiṃsā yāny
esu lokesu dīpy ante ya evam veda^{1 6}

Notes —

1 *cm ta* in I 292

2 *ata* in I 292

3. The various parts of the Mahāvratā laud are thus compared with the various parts of a Sāman. Immediately afterwards they are compared with the various parts of the body of a bird, for the fire-altar was built in the form of a bird (cf. ŚB 9, 1, 2, 35-39).

4. Twice repeated in I 292.

5. The whole sentence is hopelessly corrupt in I 292 — The Mahāvratā-stotra is perhaps called *arḥa* because it begins with a verse containing the word *arḥa*. The Mahāvratāstotra begins with the Gāyatrī-sāman chanted on the following Trcas. SV II 14C—148=RV I 7 1, 2, 4, SV II 263—265=RV I 84. 13—15, SV. II 800—802=RV. VIII 93 1-3. Now the first verse of the first Trca is *indram id gāthino bṛhad indram arḥebhīr arḥinaḥ* etc. The word *arḥa* occurs twice in this verse and therefore it is expressly said in Tānd. 5, 1, 8 *arḥavatīsu gāyatrīsu śīro bhavatī* "The 'head' is chanted on Gāyatrī-verses containing the word *arḥa*".

6. Similarly Tānd 5 2 1 *vāmadevyam mahāvratam lāryam, tasya gāyātram śīro, brhadratḥantare pakṣau, yajñāyajñīyam puccham*. It is meant hereby that the Vāmadevya-sāman should be made the trunk (*ātman*) of the Mahāvratā-stotra. Cf. also Tānd, 5 1 1.

7. I. 292 reads *sadhāvadakyavatā*, II 431 has *artyavatā*

8. *āyusṭya* in I 292

9. Corrupt reading in II, 431 *bṛhatyūryyayajñā*

10. Cf. Śāṅkh Śr 17, 12, 1 *āyusṃad gāyātram, viśvāyū rathantaram, sarvāyur bṛhatśāmā, 'yur vāmadevyam atyāyur, yajñāyajñīyam* TS 4, 4, 7, 2 *yur me pāhi, viśvāyur me pāhi, sarvāyur me pāhi*.

11 *bhavanātenayā* in II 431

12 *asya* in I. 292.

13 *ddhāni* in I 292 as well as in II. 431.

14 Cf also JB II. 331 *catvāry u ha vai devānām āristamūnāva (?) jyotiṃsy , agnīḥ pṛthivyām , ādityo divi , candraṃ nāksatresu , vidyud apsu , etān eva jyotiṣmato lohān jayati ya evam vidvān etena yajñākratunā yajate , ya u vai 'nam etam veda (unpublished).*

15 *evam* in II 431.

16. The last three words are omitted in I 292

Translation

The Gāyatra-sāman is its Himkāra, the Rathantara-sāman its Prastāva, the Vāmadevya-sāman its Udgītha, the Brhat-sāman its Pratihāra, and the Yajñāyajñiya-sāman its Nidhana. Each of them, forsooth, commands the world of heaven. He who knows this attains the world of heaven. Now this Mahāvratā-stotra is in fact the Arkya (i.e. Mahaduktha-śāstra, it being the chief characteristic of the Mahāvṛata). The Gāyatra-sāman is its (i.e. of the Mahāvṛata-stotra) head, the Brhat and the Rathantara sāmans are its wings, the Vāmadevya-sāman is its trunk, and the Yajñāyajñiya-sāman its tail. As much as he attains by means of the (*līpti* of hymns including) the Arkya-śāstra and the Mahāvṛata-stotra, is attained by him who knows this. Now this *līpti* is life-giving. The Gāyatrāsāman is life, the Rathantara-sāman the whole life, the Vāmadevya-sāman the normal life, the Brhat-sāman is all life and the Yajñāyajñiya-sāman is extended life. Long-lived are those who laud with this (*līpti*)—Now theirs, forsooth, are the five lights which glimmer in these worlds, the fire on earth, the wind in the atmosphere, the sun in the sky, the moon among the stars and the lightning in the waters. The fire is of the Rathantara-sāman, the wind of the Vāmadevya-sāman, the sun of the Brhat-sāman, the moon of the Gāyatra-sāman and the lightning of the Yajñāyajñiya-sāman. The Yajñāyajñiya sāman is, forsooth, the waters. His are these five lights which glimmer in these worlds who knows this.

Fragment X

Venkatamādhava on RV. I. 116 10

The corresponding Jaiminīya-text has been already published by Hopkins in JAOS XXVI, pp 58-60 and Caland in 'Auswahl', pp 251-252. The whole piece has moreover been translated by Whitney (Proceedings of the American Oriental Society, XI, pp. cxlv-cxlvı) besides Caland.

Venkatamādhava has preserved the Sātyāyana-version of this Ćyavana legend, but, unfortunately, he has often skipped many sentences and sometimes gives his own paraphrase of the original text.

Śāt Br { cyavano vai bhārgavo vāstuhasya¹ brāhmanam
JB { cyavano vai bhārgavo vāstupasya¹ brāhmanam

Śāt Br { avet , sa putrān abravīt vāstuhasya vai
JB { avet , sa putrān abravīt vāstupasya vai

Śāt Br { brāhmanam veda , tam mā vāstau nidhāya
JB { brāhmanam veda , tam mā vāstau nidhāya

Śāt Br { trih punah prayānam² prayāte 'ti , te 'bruvan
JB { trih punah prayānam² prayāte 'ti , te 'bruvan

Śāt Br. { na saksyāma, ākrosanavanto³ bhaviṣyāmah
JB { na saksyāma, ākrosanavanto³ bhaviṣyāmah ,

Śāt. Br { pītaram ahās'sur itī , ne 'ti
JB { pītaram ahās'sur itī nah peksyanī 'ti , ne 'ti

Śāt Br { ho 'vāca, tena vai yūyam vasīyāmsa⁴ bhaviṣyatīa ,
JB { ho 'vāca, tena vai yūyam vasīyāmsa⁴ bhaviṣyatīa ,

Śāt Br { teno eva mama punaryuvatāyā āśā , hītvai⁵ 'ya
JB { teno eva mama punaryuvatāyā āśā , hītvai⁵ 'va

Śāt Br { mā prayāte 'ti tān ajñāpayat , tam sarasvatyai
JB { prayāte 'ti tān ajñāpayat , tam sarasvatyai

Śāt. Br. { śaiśave nidhāya triḥ punah prayānam² prāyan ,
JB { śaiśave nidhāya triḥ punah prayānam² prāyan ;

Śāt Br { so 'kāmayata vāstuhīnah punar yuvā syām,
JB { so 'kāmayata : vāstau hīnah punar yuvā syām,

Śāt Br { kumārīm jāyām vindeya, sahasrena yajeṇe 'tī ,
JB { kumārīm jāyām vindeya, sahasrena yajeṇe 'tī ,

Śāt Br { sa etat sāmā 'paśyat , tenā 'stuta , tam
JB { sa etat sāmā 'paśyat ; tenā 'stuta , tam

Śāt Br { tustuvāmsam śaryāto mānava grāmenā 'dhya-
JB { tustuvāmsam śaryāto mānava grāmenā 'dhya-

Śāt Br. { vāsyat , tam kumārā gopālā avipālā mrdā
JB { vāsyat , tam kumārā gopālā avipālā² mrdā

Śāt Br { śakṛtpindair āsavānubhir² adīhan , so 'samyjñān
JB { śakṛtpindair āsapāndubhir² adīhan ; so 'samyjñām

Śāt Br { śaryātebhyo 'karot , tan na mātā putram ajānān
JB { śaryātebhyo 'karot , tan na mātā putram ajānān

Śāt Br { na putro mātaram ity uktvā² tatparihārārtham
JB { na putro mātaram ; so 'bravīc charyāto mānavah

JB kim ihā 'bhūtah kim cid adrāṣṭa yata idam

JB ittham abhūd iti , tasmai ho 'cur - na nu

JB tato 'nyat sthavīra evā 'yam nisthāvah śete ;

JB tam adya kumārā gopā'ā avipālā mrdā

JB. śakṛtpindair āsapāndubhir² adhīksams , tata

JB idam ittham abhūd iti , sa ho 'vāca

JB cyavano vai bhārgavo 'bhūt , sa vāstupasya

JB brāhmanam veda , tam nūnam putrā vāstau

JB hūtvā prāyāsīsur iti , sa ha 'ram ādrutya

JB 'bravīd : rse, namas te 'stu , śaryātebhyo

JB bhagavo mṛde 'ty , atha ha sukanyā śaryātyā

Śāt Br { śaryātakanyāyām sukanyāyām yacitāyām

JB { kalyāṇy āsa ; sa ho 'vāca : sa vai me sukanyām dehi 'ti ,

Śāt. Br. { ne 'ti ho 'vācā-; 'nyad dhanam vrn̄isve 'ti ,
JB { ne 'ti ho 'vācā-; 'nyad dhanam brūṣve 'ti ,

Śāt. Br. { r̄s̄iś ca ne 'ti ho 'vāca,
JB { ne 'ti ho 'vāca; vāstupasya vai brāhmanam

JB. veda, tām ma iho 'panidhāya sāyam evā 'dya
JB grāmena yātād iti, te vai tvā mantrayitvā prati-
JB bravāme 'ti, te ho 'cur mantrayitvai- 'kam vai
JB. dve trīni param anayā dhanāni labhemahy, athai
JB 'naye 'ha sarvam eva lapsyāmahe, hantā 'smā

Śāt. Br. { kanyām tasmai dadau,
JB { imām dadāme 'ti, tām hā 'smai dadus, tām

JB. ho 'cuh kumārī, sthavīro vā ayam n̄sthāvo,
JB. nā 'lam anusaraṇāya, yadai 'va vayam yunaajā-
JB. mahā, athā 'nvādhāvatād iti, sā he 'yam yuktam
JB. grāmam anusarisyanty anūttasthau, sa ho 'vācā-
JB 'he paridhāva sakhāyam jīvalhāyinaṃ⁰ iti; sā yaditī¹⁰

Śāt. Br. { sā ha
JB. { kṛṇasarpa u hai 'vai 'nām pratyuttasthau¹¹, sā ha

Śāt. Br. { tad eva nirvidyo 'paviveśe 'ty uktvā 'hā¹² 'śvinau
JB { tad eva nirvidyo 'paviveśā-, 'thā 'śvinau

Śāt. Br. { darvīhomīnau bhiṣajyantāv idam ceratur
JB { darvīhomīnau bhiṣajyantāv idam ceratur

Śāt. Br. { anapisomau¹³, tau hai 'nām etyo 'catuh kumārī,
JB { anapisomau¹³, tau hai 'nām etyo 'catuh kumārī,

Śāt. Br. { sthavīro vā ayam asarvo, nā 'lam patitvanāyā-,
JB { sthavīro vā ayam asarvo, nā 'lam patitvanāyā-,

Śāt. Br. { 'vayor jāyai 'dhī 'ti , ne 'ti ho 'vāca, yasmā
JB { 'vayor jāyai 'dhī 'ti , ne 'ti ho 'vāca, yasmā

Śāt. Br. { eva mā pitā 'dāt tasya jāyā bhaviṣyāmī 'ty
JB { eva mā pitā 'dāt tasya jāyā bhaviṣyāmī 'ti ,

- JB. sanlāv asomapau sthah , sarvo vai mama patir
 JB. yah somapa iti , tau ho 'catuh kas tasye 'se
 JB. yad āvam apisomau syāve 'ty , ayam mama patir
- Śāt. Br. { tathā tayā kathitāv ūcatuh rse, 'pisomau nau
 JB { iti ho 'vāca , tam ho 'catur ise, 'pisomau nau
- Śāt Br { bhagavah kuiv iti , tathe 'ti ho 'vāca , tam
 JB { bhagavah kurv iti , tathe 'ti ho 'vāca , tau
- Śāt Br { hai 'nam mā yuvam punaryuvānam kurutam
 JB { vai nu mām yuvam punaryuvānam kurutam
- Śāt Br { iti , tam ha sarasvatyai śaisvam abhyācakarsatuh¹ ,
 JB { iti , tam ha sarasvatyai śaisvam abhyavacakarṣatuh² ,
- Śāt Br { sa ho 'vāca kumāri, sarve vai sadīśi udesyāmo- ,
 JB { sa ho 'vāca kumāri, sarve vai sadrśā udesyāmo- ,
- Śāt Br { 'nena mā laksmakena¹ jānītād² iti , te ha sarva eva
 JB { 'nena mā laksmakena¹ jānītād² iti , te ha sarva eva
- Śāt Br. { sadrśā udeyur yat¹ kalyānatamam rūpānām tena rūpena ,
 JB { sadrśā udeyur yat¹ kalyānatamam rūpānām tena rūpena ,
- Śāt Br { tam he 'yam jñātvā vāhāvabhīpede-¹ 'yam mama
 JB { tam he 'yam jñātvā vāhāvabhīhede-¹ 'yam mama
- Śāt Br { patir iti²
 JB { patir iti

Notes .—

1 The Śātyāyana version has throughout *vāstuka* and JB *vāstupa*. It is impossible to know what is meant by *vāstukasya* (or *vāstupasya*) *brāhmanam*. But *vāstuka* as well as *vāstupa* may refer to Rudra. Cf. the formula *namo vāstanyāya ca vāstupāya ca* in Śatarudriya (VS 16, 39 etc), *namo rudrāya vāstospataye* (TB. 3, 7, 9, 7 etc). This identification of Rudra with Vāstospati is further confirmed by TS 3, 4, 10, 3 *rudrah khalu vai vāstospatih*. All these passages have been discussed in details by Arbman, Rudra pp 221, 224, 238. *Vāstupa* or *vāstospati* signifies "Lord of the deserted place" and *vāstuka*

"what remains in the deserted place", "the rest of the sacrifice" In the Atareya-version of the Nābhānedīstha-legend Rudra demands his share of the sacrifice with the words *mama vai vāstuhān* (AB 5, 14, 6) Sāyana here rightly explains the word *vāstuha* by *yajñābhūman hīnam karmānte parityak'am vāstuham* Yet it is more probable that *vāstupa* or *vāstuha* does not refer to Rudra at all In all probability this word came to be used in connection with Cyavana simply because he was *vāstuhīnah*, Cf further below *so 'kāmayaṭa vāstuhīnah* (JB, *vāstau hīnah*) *pūnar gurā syām* Accordingly, the Śātyāyana reading *vāstuha* ought to be regarded as authentic

2 Caland considers *trih punah prayānam* to be interpolated But as these words reappear in the parallel Śātyāyana text they must be regarded as authentic, though however their meaning remains obscure Perhaps we should read *trih punahprayānam prayā'a* "go away making three times repeated journeys", i.e. go away farther and farther for three days and nights, breaking the journey at night and continuing it again by day For compounds with *punah* cf Wackernagel II, 1, § 102 f, p 262

3 The word *ālroṣana* bears the asterisk mark in the smaller pw, but this should be removed now, for it occurs in both the parallel versions and is therefore doubtless authentic

4 The JB-ms reads *rasīyāmsa* which has been retained both by Hopkins and Caland But on the strength of the evidence of the Śāt Br. this incomprehensible word should be changed into *rasīyāmsa* Confusion between *s* and *ś* is quite common in JB Cf Hopkins, *Ibid.* p 61, Oertel, *Brāhmana Syntax*, pp 182 241, 316

5 *hitrā* here repeats *utlhāya* For further examples of, and full literature on, the resumption of compound verbs by the simplex see Oertel JAOS, 28, p 86, note 8

6 The correctness of Caland's restoration is proved by the Śāt. Br

7 Both the mss of Veukātamādhava read *āsavāpūbhīr* I have retained this reading for the Śātyāyana text although it does not yield a satisfactory meaning The word *āsava* "wine" is moreover known only in later literature For the JB too I have retained the ms-reading *āsapāṇḍubhīh* (Whitney

“whited with ashes”) as Whitney and Hopkins have done. Caland’s emendation *āsapāmsubhik* is not necessary. The peculiar compound *āsapāndu* can be explained by Wackernagel II, 1, § 95 a, p. 232, or it may be regarded as a pre-classical example of Wackernagel II, 1, § 101 d, p. 255.

8 This *ity uliā*, which doubtless comes from Venkatamādhava and does not belong to the proper Śātyāyana-text, is very remarkable. There is no subject to *uliā* ! Venkatamādhava seems to have used this phrase wherever he has skipped some words or sentences. Yet see note 12 where nothing has been skipped.

9 Reading uncertain, I have only followed Caland.

10 Hopelessly corrupt ! Caland has rightly remarked that the emendation suggested by Hopkins *ā yad eti* neither conforms to the style of the Brāhmana nor gives a good sense.

11 *√sthā-prati+ut* “to rise for somebody” is used here in mimical sense. Otherwise it signifies friendly greeting, cf. ŚB 3, 9, 3, 23 *tām pratyutīṣṭhatī* ; AB, 2, 20, 15 *prati vai śreyāmsam āyantam utīṣṭhatī*.

12 See note 8.

13 The two different forms *anapīscman* and *anapīsomīnar* furnish a fine example of the pleonastic extension of compounds by *-in*, cf. Wackernagel, II, 1, § 53a, pp. 121-122.

14 *Iriām* by the side of the older form *yuram* is suspicious.

15. The strong stem form *karṣ-* is irregular, but as all the mss. of both the Brāhmanas give this reading, it should not be emended into *lṛṣ-* as Caland has done. Isolated examples of such irregular strong stem forms are known already from the RV, and moreover the form *caḷarṣatṛs* is actually known in the epics, cf. Whitney, § 793 h.

16 *laḷṣmaḷa* is otherwise known only as a proper name —

17. *jānīyād*.

18 *tat*

19 A satisfactory emendation of this corrupt passage seems to be quite impossible. Caland's *ḡñītrārahēde 'yam* is a printing mistake, for *īyam* is here quite uncalled for. Moreover in this emendation the two syllables *īāhā*, which reappear also in the Śāt Br, are quite ignored. Hopkins' emendation is more probable *ḡñītrā rām hā 'pabībheda 'yam* etc. Whitney has not translated this passage at all. Can it be *ḡñītrā 'bhīām hā 'pabībheda*?

20 In the LS -ms of VM we find the following remark at the end of quotation *ity aṅkītam brāhmanam sātyāyanake śrotaryam svkānyābrāhmana itī*

Fragment XI

Sāyana on RV I. 116, 12 (SRV I p 517, II 28 32) Venkatamādhava on RV I 116 12

This fragment is only the continuation of the preceding one,—the same Cyavana-legend is further developed in this fragment. But neither Sāyana nor Venkatamādhava has handed down to us the original Śātyāyana passage. Sāyana has retained almost nothing of the original form of the passage. Venkatamādhava has retained much more, but he too deviates from the parallel Jaiminīya version often quite widely. This is however quite understandable, for none of them is quoting the Śātyāyana-Brāhmana alone, both Sāyana and Venkatamādhava mention as their source not only the "Śātyāyanakam", but also the "Vājasaneyakam", i.e. ŚB 14, 1, 1, 18-24, where the same legend has been told. Here in the following I give at first Sāyana's quotation, then the Śatapatha version of the legend and then Venkatamādhava's quotation along with the Jaiminīya version of the legend (Caland, Auswahl, p 252 253)

Sāyana —

atre' yam ākhyāyikā indro dadhīce pravargyavidyām madhuvidyām co
'padīśya yadi 'dam anyasmai vaksyasi śiras te chetsyāmī 'ty uvāca, tato
« śvināv aśvasya śiras chittvā dadhīcah śiraḥ pracchādya 'nyatra mīdhāya tatā

'śvānā' - tat pratyadhatt a , tena ca dadhyān pāhī camīni, yajūnā ca pratyadhatta; tad madhyādy praty ad kām br dmanam ca 'vānā adhyāpayā-
m 'a , tad indra pādyā vytena tē chiro 'chinat , atha 'svman tasya svakiyam
tānā sū śraś pratyadhatt am itī 'cyavaṇa vygrāmya yoh prapāceno 'klam

The relevant portions of the Śatapathī version are as follows. —

dadhyāśvānā abhavyantā etam sūtram etam yajñam vidhmeakāra, yathā
yathā tad yajñasya itaḥ pratidhivāte yathā 'śa īpno yajño bhavati , sa
he 'ndreca 'hī etā etameced anyasmā anubrūyāś tātā eva te śraś chindyām
itī ; tad itaḥ 'śipor ann uttam eva ; tan he 'tvo 'caloh upa tvā yāve 'tī ;
kām annaś vānāva itī , etam sūtram etam yajñam yathā kītsno yajño
bhavati 'tī , a ho 'vācā 'ndreca vā utto 'my etameced anyasmā anubrūyāś
tātā eva te śraś chindyām 'tī , tēmad vā bibhram yad vā me sa śro
chindy a , nō vā upane vā itī ; tan ho 'caloh avam tva tasmā tāsya vaha
itī , tathā me tva yathā 'tī , yad nō upane yase 'thā te śraś chittvā 'nyatā
'pramidhīsyāva , itī 'śasya śraś dīptya tad te prati dhīsyāvas ; tena nāv
annāś vā ; 'a yad nō annaś vasy a thā te tad indrah śraś chetsaty ,
atha te svayam ita dīptya tad te pratimidhīsyāva itī , tathe 'tī , tan ho
'pramnye , tan yado 'pramnye 'thā 'śya śraś chittvā 'nyatā 'pramidadhatuḥ ,
atha 'śasya śraś dīptya tad dhi 'śya pratidadhatuḥ , tena hā 'bhyām anūvāca ,
śayado 'bhyām anūvāca 'thā 'śya tad indrah śraś cicchedā- , 'thā 'śya svam
śraś dīptya tad dhi 'śya pratidadhatuḥ.

Now follows the Śaṭyayana-version of this legend, as it has been handed
down to us by Venkatam ulhava, along with the corresponding JB - passage —

Śa Br { atha cyavana' uvāca kuruksetre

JB. { sa ho 'vāca devā vā ete kuruksetre

Śa Br. { 'paśīr-nā* yajñena yajamānā

JB. { 'paśīr-nā yajñena yajamānā īsate , te

Śa Br { na^a kāmam āpnuvanti ,

JB { tam kāmam nī 'pnuvanti yo yajñe kāmas ,

Śa Br. { dadhyān

JB { tad yajñasya śro 'cchidyata , tad yad dadhyān

Śāt. Br { ha vā ātharvaṇo yathā śīrah pratiniḍhīyate
JB. { ātharvaṇo 'nvapaśyat, tam tat prcchatam ;

Śāt. Br { yathaiś 'ṣa kṛtsno bhavati tathā veda ; tato
JB. { sa vām tad anuvaksyati , tato 'pisomau bhaviṣyatha

Śāt. Br { jñātvā devebhyo yajamānebhya yajñasya
JB. { iti ; tad yat tad yajñasya śīro 'cchidyate ti

Śāt. Br { śīrah sandhattam ity ;
JB. { so 'sāv ādityah, sa u eva pravargyas , tau

Śāt. Br { atha tam etyo
JB. { ha dadhyañcam ātharvaṇam ājagmāsus , tam

Śāt. Br { 'catur upa tvā yāve 'ti , kasmai
JB. { ho 'catur ṛsa, upa tvā yāve 'ti ; kasmai

Śāt. Br. { kāmāye 'ti ; yathai 'tad yajñasya śīrah
JB. { kāmāye 'ti , etad yajñasya śīro

Śāt. Br { pratiniḍhīyate iti ; sa ho 'vāce . 'ndrena
JB. { 'nuvaksyāvaha iti ; ne 'ti ho 'vāce, 'ndro

Śāt. Br { vā ukto 'smi yadi vā
JB. { vai tad apy apaśyat ; sa mā 'bravīd yadi vā

Śāt. Br { idam anyasmai brūyāh, śīras te chindyām iti ,
JB. { idam anyasmai brūyāh, śīras te chindyām iti ;

Śāt. Br { tasmād bibhemī 'ti , tau ho 'catur āvam tvā
JB. { tasmād bibhemī 'ti , sa vai nāv anenā

Śāt. Br { tasmāt trāsyāvaha iti , yadā nāv upanesyase 'tha
JB. { 'svasya śīreṇā 'nubrūhi 'ti , tathe 'ti ho

Śāt. Br { te svam śīraś chittvā 'nyatro 'padhāsyāvo-ṣ , 'thā 'śvasya
JB. { 'vāca , sa vai nu vām samvadamānau

Śāt. Br { śīra āhṛtya tat te pratiniḍhāsyāvas , tena nāv anuvaksyasi 'ti ,
JB. { paśyāni 'ti , tau he 'mau svam śīro

- Śāt. Br. { evam uktvā¹⁰ 'śvasya śirah pratimudhyata iti ,
JB { mudhāye 'dam aśvasya śirah
- Śāt. Br. { sandhāya¹¹ tena samvadamānāv āsāte
JB { pratisandhāya tena samvadamānāv āsāte
- Śāt. Br. { sāma gāyamānāv ream yajur abhivyāharantau¹² ,
JB { sāma gāyamānāv ream yajur abhivyāharantau ,
- Śāt. Br. { tābhyām¹³ ha sraddhāya tenā 'śvasya śirṣṇā
JB. { tābhyām ha sraddhāya tenā 'śvasya śirṣṇā
- Śāt. Br. { 'nūvāca , tad udro 'nvavabudhyata, pra hā
JB { 'nūvāca , tad udro 'nvavabudhyata, pra hā
- Śāt. Br. { 'bhyām avocad iti , tasyā 'drutya śirah prācchinad
JB { 'bhyām avocad iti , tasyā 'drutya śirah prācchinad
- Śāt. Br. { idam aśvaśīsam , atha yad asya svam śira
JB. { idam aśvaśīsam , atha yad asya svam śira
- Śāt. Br. { āsīt tad imau manīśmau pratisamadhattām¹⁴
JB { āsīt tad imau manīśmau pratisamadhattām

Notes —

1 cyavāna.

2. vasiṭkrṣṇā

3 nam

4 According to the Bh.-ms. of VM. the quotation begins here, but as this part of the ms. is apparently very corrupt and full of lacunae no importance should be attached to its evidence.—The alleged Śātyāyana version differs remarkably widely from the JB in this point, but the cause of this difference is not far to seek Venkatamādhava has been following the ŚB.

5 tathai (LS) Lacuna in Bh.-ms.

6. tasmai (LS.) Lacuna in Bh.-ms.

7. The following sentences have no parallel either in the JB or in the ŚB. They are therefore to be attributed to Venkatamādhava himself, who however has peculiarly enough retained such older forms as *āram*. See note 12

8 *ṇāsyamahe*

9 Bh reads *anyato 'vadhāsyāvo*—From here to the footnote mark 13 there is a long lacuna in the Bh -ms of VM

10 *evam uktvā* is absolutely meaningless here. See note 8, fragm X

11 Ms hopelessly corrupt *sa ho 'vāce 'ndreno 'kto 'smi sandhāya*

12 According to the JB version Dadhyañc expressly demands that the Asvins should speak to each other. According to the alleged Śātyāyana version however the Aśvins suddenly begin to converse with each other with the horse's head even though Dadhyañc did not demand it! This shows that the preceding sentences have been so much changed by Venkatamādhava that this sentence has become incomprehensible. See note 7

13 See note 9

14 Venkatamādhava says at the end of the quotation — *iti vājasaneyakāsātyāyanakayor uktaṃ*

Fragments XII—XIII

Venkatamādhava on RV I 117 18

„ „ „ X 61 12

The corresponding Jaiminiya passage (JB III 72-74) has been already published by Caland in 'Auswahl', pp 234-235 and again translated in his note 3 on Tānd 12,10, 22

Śāt Br	{	kanvo ¹ vai nārsado bakasyā 'surasya duhitaram avindata ,
JB		

Śāt Br { tasyām hā 'sya trisōkanabhākau jajñāte² , sā ha kruddhā
JB { tasyām hā 'sya trisōkanabhākau jajñāte , sā ha kruddhā

Śāt Br { jñātū āyayau , tām hā 'hvājagāma , tam hā 'surā ava-
JB { jñātū āyayau , tām hā 'hvājagāma , tam hā 'surā ava-

Śāt Br { lepenā 'valimpanta ūcur atra vyustām vijānīhi yadi
JB { lepenā 'valimpanta ūcur atra vyustām vijānīhi yadi

Śāt Br { brāhmano sī 'ti , tad u hā 'svināv anububudhāte ,
JB { brāhmano sī 'ti , tad u hā 'svināv anububudhāte ,

Śāt Br { asvmau hi devānām baddhamucan³ ,
JB { asvinā u ha vai devānām baddhamucan ,

Śāt Br { tau hai 'nam adr-yamānā upetyo 'catuṣ
JB { tau hai 'nam adrśyamānā upetyo 'catuṣ

Śāt Br { yadai 'va tvā 'vam⁴ vīnām samāghnanā
JB { yadai 'va tvā 'vam vīnām samāghnanā

Śāt Br { upary upary atipatāvo , 'tha vyustām vijānīlād
JB { upary upary atipatāvo , 'tha vyustām vijānīlād

Śāt Br { ity uktvā 'hā⁵
JB { itī , te ha sme 'mām rātrim utpatanty

JB uttisthatai , 'tarhi yāvad yungdhvam⁶ sīnānī 'ti ,

Śāt Br { 'tha hai 'tau
JB { na vāva nu vyucchatī 'ti ha smā 'hā- , 'tha he 'mau

Śāt Br { vīnām samāghnanā upary upary atipetatuh ,
JB { vīnām samāghnantā upary upary atipetatuh ,

Śāt Br { sa ho 'vācā- 'paharate 'dam ; etarhi yāvad yungdhvam⁷
JB { sa ho 'vācā- 'paharate 'dam , etarhi yāvad yungdhvam

Śāt Br { sīrānī 'ti , te ho 'cur brāhmano vā ayam rṣir
JB { sīrānī 'ti , te ho 'cur . brāhmano vā ayam rṣir

Śat. Br. { āsa¹; upa ha² vā asya jāyā ; hantā 'smā imām
JB. { āsīd¹; upa ha vā asya jāyā ; hantā 'smā imām

Śat. Br. { dadāme 'ti ; tāṃ hā 'smai daduh³ ; sā⁴ ho 'vāca :
JB. { dadāme 'ti ; tāṃ hā 'smai daduh ; sā ho 'vāca

Śat. Br. { punar vāva tvā paroḥṣaṇai 'va jighāmsanty,
JB. { punar vāva tvā paroḥṣaṇa jighāmsanty ;

Śat. Br. { āśrauṣam⁵ vā eṣāṃ samvadamānānām ;
JB. { āśrauṣam vā eṣāṃ samvadamānānām ;

Śat. Br. { āsandīm vai te hiraṇmayīm pracchāye⁶
JB. { āsandīm vai te hiraṇmayīm pracchāye

Śat. Br. { nidhāsyanti tasyām mo 'paveśī⁷ iti ; te hi
JB. { nidhāsyanti, tasyām mo 'paveśī iti ; te ha

Śat. Br. { prayayus⁸ ; tasmai ha hiraṇmayīm āsandīm
JB. { prayayus ; tasmai ha hiraṇmayīm āsandīm

Śat. Br. { pracchāye nidadhus⁹ ; tasyām ha pramatta
JB. { pracchāye⁶ nidadhus ; tasyām ha pramatta

Śat. Br. { upaviveśa 'tyādī.
JB. { upaviveśa.

Notes:—

1. *āsa*.

2. The whole passage from *āsa* to *jaghānti* has been again quoted by Veṅkaṭarādhava in his introduction to RV. VIII. 5

3. The sentence "āśrauṣam ro, derāṣṭm baldharuṣam" occurs again in Veṅkaṭarādhava's commentary on RV. III. 54. 16.

4. *sā*.

5. See note 8, frag X

6 I have adopted this reading instead of Calands "*ryupād dyur 3ungdhram*" which he himself admits to be uncertain. The ms. has *vyāvadyur-11ndhram*. For the justification of the adopted reading see note 7

7. The JB-ms has *vātadyurdaḍḍhram*. Apparently we have here the same words as under the foot note mark 6, as Caland has rightly remarked Caland has naturally given the reading *ryupād dyur 3ungdhram* also here but remarks "ich zweifle aber selber an der Richtigkeit meiner Konjektur, bei welcher *da* als Nom Sg zu nehmen wäre." But the Śītyāyana-version preserved by Venkatamādhava helps us out of the dilemma as it gives here the impeccable reading "*etarkā vātad 3ungdhram*" I have naturally adopted this reading also for the passage under footnote mark 6

8. This alteration between aorist and imperfect is interesting Both however seem to be used in the sense of present tense.

9 Hopelessly corrupt *durapāṣṭhā* (LS), *durababhasa* (Bh)

10 Venkatamādhava quotes the passage thus far in his gloss on RV. I 117 8 The following part occurs in his gloss on RV X 61 12.

11 *sa* 12 *asrūsam* 13. *prayache*

14 Caland doubts the correctness of this form ; but as both the 'parallel texts give this same reading it must be regarded as correct and authentic as aorist of √*ras* otherwise occurs only once in RV. VIII. 49 20 *veśīt.*

15 *prayuktas*

16 Caland hesitatingly reads *vraechāya* and avers it is a dative-infinitive of √*vraśc* !

17 *nidhux*

* * * *

Sāyana too in his gloss on RV I 117 8 quotes a legend on Kāṇva Nārsada without however mentioning his source, which was very 'probably the Śāt Br

apara āha brāhmanasya parīksārtham asurāḥ kaṇvam ṛṣim gūḍhje tamasi nidadhur , atra 'va sthitaḥ san vyustām usasam vijānīhi yadi tvam brāhmano 'sī 'ti , tam aśvināv āgatyo 'catuḥ vyustāyām hirmasyo 'pari vīnām vāḍayantāv āvām āgamisyāvah , tam śabdām śrutvā vyustām usasamibṛūhi

Nārṣada is again referred to in RV X 61 12 and Venkatamādhava utilises this opportunity to continue the legend, but Sāyana passes it over in silence.

Fragment XIV

Venkatamādhava on RV. IV 16 10

The corresponding Jaiminiya-passaḡe (JB III 199) has been already published and translated by Caland, 'Auswahl', p 270 Cf also his translation in the note on Tānd 14 6 8

Śāt Br { kutso ha vā aurava indrasyo 'ror' adhinir-
JB { kutso ha vā aurava indrasyo 'ror adhinir-

Śāt Br { mita āsa, yādrśa eve 'ndras tādrśo, yathā
JB { mita āsa, yādrśa eve 'ndras tādrśo, yathā

Śāt Br { 'tmano nirmītah syād evam, tam samgrahīlāram
JB { 'tmano nirmītah syād evam, tam ha samgrahīlāram

Śāt Br { cakre, tam ha jāyayā 'bhijagrāha śacyā
JB { cakre, tam ha jāyayā 'bhijagrāha śacyā

Śāt Br { paulomnyā², tām ho 'vāca kathe 'ttham
JB. { paulomnyā, tām ho 'vāca kathe 'ttham

Śāt. Br { akar itī, sā ho 'vāca na vām vyajñāsam itī,
JB { akar itī, sā ho 'vāca na vām vyajñāsam itī,

Śāt Br { sa ho 'vāca khalatim vā enam karisyāmi,
JB { sa ho 'vāca khalatim vā enam karisyāmi,

Śāt Br { tathā vijānītād itī
JB { tathā vijānītād itī

Notes :—

1. *ullāṣor.*
2. *paṇḍomyā*

As in the preceding fragment, here too Sāyana gives a legend about Kuṭsa without however mentioning his source.—

atra kācid ākhyāyikā śrūyate, katham ? rurunāmakah kaścīd rājarsis; tasya putrah kuṭsākhyo rājarsir āsīt, sa ca kadācid chaṭrubhīh saha yuyutsuh samgrāme svayam aśaktah san śatrūnām hananārtham indrasyā 'hvānam cakāra, sa ce 'ndrah kuṭsasya grham āgatya tasya śatrūn jaghāna; tadanantaram atiprītyā tayoh sakhyam abhavat, sakhyānantaram indra enam api svakīyam gīham prāpayāmāsa, tatra śaci 'ndram prāptum āgatā safi tau samānarūpau dr̥stvā 'yam indro 'yam kuṭsa itī vivekabhāvena samśayam cakāre 'ti,

Fragment XV.

Sāyana on RV. V. 2. 1 (SRV. II, p 499, II. 20-31). Venkatamādhava on RV V. 2 1

This is the well-known story of king Traivrsna and his priest Vrsa Jāna. Both Sāyana and Venkatamādhava mention the Śāt Br as the source of this legend, but none of them has retained the original language of the Brāhmaṇa. Each of them gives us a metrical version of this Śātyāyana-legend in his own way Sāyana's version is quite free and retains almost nothing of the original form of the legend, but Venkatamādhava's version, in spite of its metrical form, closely resembles the original prose of the Brāhmaṇa as a comparison with the Jaiminīya-version of the legend will amply prove Much more important than these metrical versions are a few lines of prose preserved by Venkatamādhava which are identical with the corresponding passages of the JB.

In the following I am giving at first the metrical versions of Sāyana and Venkatamādhava respectively and then the Jaiminīya-version of the legend.
A6,

Now I give Venkatamādhava's metrical version of this legend, for which however I have to depend only on the LS.-ms. This ms is apparently extremely corrupt in this part. Only the more important emendations are noted in the foot-notes —

atra śātyāyanokta itihāsaḥ —

aiksvākus¹ tryaruno rājā traivrsno ratham āsthitah |
 samjagrāhā 'śvaraśmīnś ca viśo jānah purohitah || (=Brhadd. v. 14.)
 svayam eva niyacchanti purā² rājñām purohitāḥ |
 ned ayam karavat³ pāpam iti raśmīn samāhitāḥ ||
 rathacakrena gacchantau tau vicicchidatuh śirah |
 ātreyaśya kumārasya krīdatah kasyacit patni ||
 tvam hantā 'sī 'ty uvāca 'kas tvam hantā 'sī 'ti cā 'parah |
 rājā 'bravīd vīśam jānam apyāmsam aham ratham ||
 prāyausīs tvam tv abhi ca tam tvam evā 'to 'vadhīr dviḥam |
 tau vai picchāvahā iti⁴ 'kṣvākūn praśnam evatuh |
 te he 'kṣvākava ūcuś ca sanghīnātī 'ha yo ratham |
 sa rathasye 'svara iti vīśam⁵ eva parābruvan ||
 so 'tha vāisāni sāmāni dītvā samjīvyā tam ś śūm |
 krodhāt samtyajya rājānam anyam deśam samāśritah ||
 pra haro⁶ thā 'gner nānaśrit⁷ tasyā 'pakramanād rseh |
 agnāv astāni pācyāni⁸ na hy apacyanta⁹ kānicit ||
 adhīśrayanti yam sāyam¹⁰ prātaḥ¹¹ so 'pacyatau 'danah |
 tatah pravayathito rājā so 'bhigamya prasādyā ca ||
 āniya tam vīśam jānam punar eva puro dadhe |
 jāno viśo 'kāmayata paśyāny¹² agner aham harah ||
 iti vāisāny¹³ a atho dītvā dadaiśā 'gner haraś ca tat |
 praviṣtam tad dharo bhāryām piśācīm tasya bhūpateḥ ||
 nisannah sa tayā sārddham āsandyām kaśīpāv adhi |
 tām upāmantrayāñcakre kam etam tvam iti tv icā¹⁴ ||

Notes —

1. *a kṣvākavaś*
3. *kaśa*.
5. *prāśam*.

2. *puro*.
4. Restored.
6. *paḥaro*.

- | | |
|--------------------------------|--|
| 7. <i>nānāsāt</i> | The intensive of <i>√nas</i> cannot be cited from any where else |
| 8. <i>īākyāni</i> | 9. <i>apaśyanta</i> |
| 10. <i>soyam</i> | 11. <i>pītah.</i> |
| 12. <i>pasyāmy</i> | 13. <i>pārsāny</i> |
| 14. <i>katamantvamīṭityātā</i> | |

A comparison of the the above metrical version of Venkatamādhava with the following Jaiminīya version of the legend will show that Venkatamādhava has actually retained much of the original text I have followed here the text as edited by Caland, 'Auswahl', pp 239-240 The few prose sentences of the Śāṭ Br quoted by VM are given along with the parallel Jaiminīya passages

viso vai jānas tryarunasya traivrsnasyai 'kṣvākasya rājñah purohita āsā ,
'tha ha sma tatah purā rājabhyah purohitā eva rathān sangrhnanty, aupadrastryāya
ned ayam pāpam karavad iti , tau hā 'dhā 'vayantau' brāhmanakumāram paṭhi
krīdantam rathacakrena vicicchidatur , itaro hā 'dhā 'vayann' abhiprayuyāvā-
ape 'tara āyayāma , sa hā 'dhi na śasākā 'payantum , tam ha tad eva
vicicchidatus , tasmin ho 'dāte tvam hantā 'si tvam hantā 'sī 'ti , ne 'ti he
'tara uvācā- 'pa vā aham āyāmsam, sa tvam abhiprāyausis , tvam eva hantā
'sī 'ti , tau vai pṛchāvahā iti , tau he 'kṣvākūn eva praśnam eyatus , te he
'kṣvākava ūcur yo vāva ratham sangrhnāti sa rathasye 'se , tvam eva hantā
'sī 'ti vṛśam eva parābruvan , so 'kāmayato- 'd ita iyām, gātum nātham vindeya,
sam ayam kumāro jīved iti , sa etat sāmā 'paśyat , tenai 'nam samarayāt ,
sa kruddho janam āgacchad antam mā vyavocann iti , teṣām he
'kṣvākūnām agner haro 'pākrāmad , yam sāyam odanam adhyadadhuh, prātah
so 'pacyata , yam prātah sāyam sa , brāhmanam vā anāryam apārāma , teṣām
no 'gner haro 'pākramid , etai , 'nam anumantrayā-

JB { mahā iti , tam auvamantrayanta , sa āgacchad
Śāt Br { sa āgacchad

JB { yathā rājñā brāhmano 'numantryamāna āgacched
Śāt Br { yathā rājñā brāhmano 'numantryamāna āgacched

JB { evam , sa āgatya 'kāmayata pasyeyam idam agner
Śāt Br { evam ,

JB { hara iti , sa etat sāmā 'paśyat , tad abhy agāyata ,
Śāt Br { sa etat sāmā 'paśyat , tad abhyagāyata ,

JB. } tad apaśyat piśācī vā iyaṃ tryarūṇasya
Śāt. Br. } tad apaśyat piśācī vā iyaṃ tryarūṇasya

JB. } jāyā ; sai 'nat kaśipunā 'cchādayitvā 'dhyāsta iti',
Śāt. Br. } jāyā , sai 'nat kaśipunā 'cchādayitvā 'dhyāsta iti ,

JB. tad abhivyāharat (RV. V 2. 1, 2, 9, 10)

Notes --

1. Caland's reading *hū lḥāvayantan* and *hūdḥāṇayan* must be divided into its component parts in this way, but this reading is evidently wrong, for, according to Delbrueck, Altind Synt p 534, *adha* has completely disappeared from prose (see however note 6 to Fragn. VIII) and moreover there is no call for *adha* at least in *hūdḥāṇayan*. It would be better perhaps to read *hū lḥāvayantan* and *hū dḥāṇayan*.

2. According to Caland the original readings of these two verbal forms were *abhīprādndhāva* and *abhīprādḥausīs* (from *dḥūnoti*) respectively, but as in the Grantha script the signs for *dḥ* and *ṇ* are very much alike, these faulty readings have easily crept into the text. It is to be borne in mind however that the form *prāṇausīs* occurs also in Venkatamādhava's metrical version of the Śātyāyana-legend. Caland's conjecture is unacceptable also on the two following grounds (1) an aorist **dḥausīt* from *√dḥū* (*dḥūnoti*) cannot be found anywhere, (2) *√dḥū + pra* signifies "to blow away". The meaning "fortbewegen" given by PW. and pw is supported only on the obscure passage Tānd 10, 2, 5 (see Caland's note thereon). If therefore we read *abhīprāṇyāva* and *abhīprāṇausīt* respectively, the perfect form *ṇyūta* (from *√ṇu ṇuch ṇuyoti*) would still be quite a new one, although the aorist form is well attested. The meaning in that case would be "he was careless with regard to (*abhī*) [the horses]" and "you have been careless with regard to [the horses]" respectively. See PW sv **ṇa + pra* (col 141) and *ṇuch + pra* (col 149).

3. It is curious to note that Venkatamādhava's metrical version, which otherwise reproduces the contents of the original Brāhmaṇa pretty accurately, differs from it rather widely on this point. According to the Śāt Br or the JB, the Piśācī covered the heat of the fire with a mat and sat on it. According

to Venkatamādhava's metrical version however, the heat of the fire entered the Pīśācī (*pratīṣṭam tad dharo bhāryām piśācīm*) and Vṛśa sat on a mat with her when he recited the mantras (*nisannah sa tayā sārīḥam āsanīyām kaśīpāv adhitām upū-mantrayāñcakre*) Sāyana's version again agrees neither with Venvetamādhava's metrical version, nor with the original Brāhmaṇa According to him, Vṛśa discovered that the Pīśācī took away the heat of the fire from the house and put it on a mat (*piśācavesām hara ādāya cā 'gner gṛhūn nītvā kaśīpau sthāpayantīm dīstvā*) ! This difference is all the more inexplicable, because both Sāyana and Venkatamādhava expressly mention the Śāt Br to be their source

Fragment XVI

Venkatamādhava on RV V 39 2 (Only in LS -ms)

The corresponding Jaiminīya-passage (JB III 203) has been already published and translated by Caland, 'Auswahl', p 274

Śāt Br { ṛṣayo ha vai sattrād' utthāyā 'yanta°
JB { ṛsayo vai sattrād utthāyā 'yanta

Śāt Br { prayuñjānās , te ho 'cur° eta, kimcid eva yakṣam paśyāme
JB { āyuñjānās , te ho 'cur eta, kimcid eva yakṣam paśyāme

Śāt Br { 'ti , te ho 'cur akūpāro vā ayam° kāsyapah° samudre, tan
JB { 'ti , te ho 'cur akūpāro vā ayam kāsyapah samudre, tan

Śāt Br { mahadyakṣam°, eta, tam paśyāme 'ti°, tam hā 'nvabhyu-
JB { mahadyakṣam°, eta, tam paśyāme 'ti , tam hā 'nvabhya-

Śāt Br { peyus , tebhyo nā 'vir āsa , te ho 'cur ete-, 'ndram eva
JB { veyus , tebhyo ha nā 'vir āsa , te ho 'cur ete-, 'ndram eva

Śāt Br { stavāma , sa vā asye 'se , sa eva na darśayīṣyati 'ti , te 'trim
JB { stavāma , sa vā asye 'se , sa eva na imam darśayīṣyati 'ti , te 'trim°

Śāt Br { abruvan ṛce, tvam stutād iti , sa etam tṛcam apaśyat ,
JB { abruvan ṛce, tvam stutād iti , sa etam tṛcam apaśyat ,

- Śāt Br { tenai 'nam upāyan yad indra citra meliane 'ti⁹;
JB. { tenai 'nam upeyāya yad indra citra ma iha nā 'sti tvādātam
- Śāt. Br { sa he
JB { adriṇo rīdhas tan no vidadvasa ubhay īhasty ībhare 'ti , sa he
- Śāt Br { 'k-sīm cakre mahād bata ma¹⁰ rsayo yācanti¹¹ ,
JB { 'k-sīm cakre mahād bata ma rsayo yācanti ,
- Śāt Br { ubhayāhasty ābhare 'ti vā¹²
JB { ubhayāhasty ībhare 'ti vā āhur iti.

Notes —

1 *tatrād*

2 *upaśtāt/ātante*

3 *hoti r.*

4 *vāgām*

5 *leśāpali.*

6. Unfortunately both the Jaiminīya and the Venkaṭamādhava-mss are very corrupt here. The JB-ms reads *sarvadrentam'adhyakṣam* Caland has emended it into *sarvadre 'atas tad ralsam* but says himself that this reading is uncertain. The VM-ms gives the reading *sarvadrentam'adhyakṣam*. Both the mss show the syllable *-la-* which had to be ignored by Caland. The reading *tan rādhakṣam* therefore seems to be better.

7 *paśyāma iti*

8 Caland reads *ta abhayan* and says that a few words seem to have fallen out here. According to Caland the JB-ms reads *tan*; but the transcript used by me shows *trān*. I have therefore adopted the Śātyāyana-reading *te 'trān* also for the JB.

9. As usual Venkaṭamādhava gives only the *prafīḷa* of the verse (SV. II 522=RV V. 39 1), but even this *prafīḷa* he has quoted according to the Rg-veda version. It cannot be decided whether in the original Śātyāyana-Brāhmana too the verse was quoted according to the Rg-veda version.

10 *nam*

11. *cārīa*

12. The passage is incomplete in the VM-ms.

Fragment XVII

Sāyana on RV VII. 33 7

Venkatamādhava on RV. VII 33 7 (only in Bh -ms)

The corresponding Jaiminīya-passage (JB II 239) has been already published by Oertel in JAOS 18, p 34 and Caland in his note on Tānd 20, 15, 3

Śāt Br { 'trayah kṛvanti bhuvaneṣu reṭa ity ; agnih
JB { 'trayah kṛvanti bhuvaneṣu reṭa' ity , agnih

Śāt Br { prthivyām reṭah karoti, vāyur antarikṣa, ādityo
JB { prthivyām reṭah karoti, vāyur antarikṣa, ādityo

Śāt Br { divi , 'tisrah prajā āryā jyotiragrā' iti , vasavo
JB { divi , 'tisrah prajā āryā jyotiragrā' iti , vasavo

Śāt Br { rudrā ādityās , teṣām¹ taj² jyotir yad
JB { rudrā ādityās , teṣām eta² jyotiragram yad

Śāt Br { asāv ādityas , 'trayo gharmāsa usasam sacanta'
JB { asāv ādityas , 'trayo gharmāsa usasam sacanta'

Śāt Br { ity , agnir usasam sacate, vāyur
JB { ity , agnir usasam sacate, vāyur

Śāt Br { usasam sacata, āditya usasam sacata iti.
JB { usasam sacata, āditya usasam sacata iti

Notes.—

1 Omitted by Sāyana.

2 *taj* omitted by Sāyana The JB-ms has here *ete*, which has been changed into *etaj* by Oertel Caland however retains the ms -reading

Fragment XVIII

Venkatamādhava on RV VII. 33. 25 (only in Bh -ms).

This is the well-known story of Śakti Vāsistha who was thrown into fire by the Auras. Already Kātyāyana has referred to this legend in his Sarvānukramanī on RV VII 32 *taṁ putroktam vasiṣṭhaḥ samāpazata itī śātyāyanakam*. This passage of the Sarvānukramanī has been naturally quoted in extenso by Sāyaṇa in his Introduction to RV VII 32 But neither Kātyāyana nor Sāyaṇa gives us more details about this Śātyāyana-legend which has been quoted in its original form by Venkatamādhava in his gloss on RV VII 33. 25 The corresponding Jaiminiya-passage (JB II 390) has been already published and translated by Oertel in JAOS 18, p 47

Śāt Br { śaktim ha vāsiṣṭham saudāsā agnau prāsur ,
JB. { śaktim ha vāsiṣṭham saudāsī agnau prāsur ;

Śāt Br. { sa ha prāśyamāno 'nūvāce- 'ndra kratum
JB { sa ha prāśyamāno 'nūvāce- 'ndra kratum

Śāt Br { na ā bhara pitā putrebhyo yathe 'ty [RV. VII 33. 26] ;
JB { na ā bhara pitā putrebhyo yathe 'ty [RV. VII. 33 26] ,

Śāt Br { etāvad dhy evā 'sya vyāhṛtam āsā-, 'tha ha
JB. { etāvad dhy evā 'sya vyāhṛtam āsā-, 'tha ha

Śāt Br { tam agnau prāsur ; atha ha vasiṣṭha ājagāma ,
JB. { tam agnau prāsur , atha ha vasiṣṭha ājagāma ;

Śāt Br. { sa ho 'vāca kum me putrah prāśyamāno 'braviḍ
JB { sa ho 'vāca kum me putrah prāśyamāno 'braviḍ

Śāt Br { itī , tasmai ho 'cur 'indra kratum na ā bhara
JB. { itī , tasmai ho 'cur 'indra kratum na ā bhara

Śāt Br. { pitā putrebhyo yathe' 'ty etāvad evā 'sya
JB. { pitā putrebhyo yathe' 'ty etāvad evā 'sya

Śāt Br { vyāhṛtam āsīd, athai 'nam agnau
JB. { vyāhṛtam āsīd, athai 'nam agnau

Śāt Br { prāsyann iti , sa ho 'vāca 'śiksā no asmin puruhūta
JB. { prāsyann iti , sa ho 'vāca 'śiksā no asmin puruhūta

Śāt Br { yāmanī jīvā jyotir aśimahi' 'ti [RV VII 33 26 c-d]
JB. { yāmanī jīvā jyotir aśimahi' 'ti [RV VII 33 26 c-d]

Śāt Br { yan ma etam uttaram ardharcam putrah
JB { yan ma etam uttaram ardharcam putrah

Śāt Br { prāsyamāno vaksyati² na cai 'vai 'nam
JB { prāpsyā na cai 'vai 'nam

Śāt Br { agnau prāsisyan³ sarvam āyur esyat⁴
JB { agnau prāsisyan, sarvam u cā 'yur ayisyat⁴

Notes .—

1 The JB -ms has *prāsyamāno utāce* which has been changed into *prāsyān āna utāca* by Oertel

2 We expect here the conditional 'vaksyati

3 *prāsisyā*

4 Both these forms are difficult to explain They must be conditional forms like the preceding *prāpsyat* (only JB) and *prāsisyan*, but none of them has the augment which is indispensable (in the case of *prāpsyat* and *prāsisyan* it is impossible to decide whether they are actually augmented or not) The regular form expected here would be *aisyat*, for which *esyat* (Śāt Br) may be simply copyist's mistake The form *ayisyat* (JB) too may be regarded as a distracted form for *aisyat*, as *ajayit* for *ajait* (cf Wackernagel I, § 36) But according to Whitney "Roots etc" the future form *ayisyati* is citable already from the Brāhmanas If this is really the case, *ayisyat* too may be regarded as regular conditional form But in fact the future form *ayisyati* does not occur anywhere in the Brāhmanas Whitney has given this form in his "Roots etc" apparently only on the strength of the conditional form *ayisyat* of our passage, even though the regular augmented form of it should have been **āyisyat* In support of Whitney's hypothetical future form *ayisyati* one can cite only the forms **ayisyantīr*, **ayisyān* in LS 4 2 10 out of the older literature The

passage is *bahu karisyanātm bahu karisyan*, *svargam ayisyanātm svargam ayisyan* (this is the reading of Bloomfield, Concordance, p 642, col 2) The parallel passage in ŚŚ 17, 17, 1 gives the interesting variant reading *svargam isyanātm svargam isyan*, which has been, to all appearance, the cause of confusion to Bloomfield For his reading is quite impossible instead of *svargam ayisyanātm svargam ayisyan* should be read *svargam gamayisyanātm svar gamayisyan* (See Keith, Aitareya Āranyaka, p 275, note 3) The peculiar future form *ayisyat* is citable only from the epics (see PW under √i) In our passage, we should therefore consider *ayisyat* to be a hypersanskritism for *isyat*.

Fragment XIX

Venkatamādhava on RV, VIII 21 in his Introduction to Adhy. 2 of the 6th. Astaka (only in Bh.-ms of VM)

The corresponding Jaiminiya-passage (JB III 294) is being published here for the first time A part of it has been quoted by Caland in 'Auswahl', § 50, note 1

svādīsthayā madīsthaye 'ty', ārbhavyasya pavamānasya
madvatir gāyatrio- bhavanā , raso vai mado ,
dhītam ivai 'tat' tītyasavanam , tad yad etā
madvatir bhavanā , rasam evā 'smimn etad
dadhātī , ai 'vai 'nad etena pyāyayanti , tāsu
gāyātram uktabrāhmanam , atha samhitam ,
dvyaksaranidhanam pratisthāyā , dvīpād vai
yajamānah, pratisthīyā , tasya rcā nidhanam
upayanti , pašavo vā rk, pašavo rathantaram ,
paśūnām evā 'varuddhīā- , atho 'ṣnikkakubhā- ,
usnikkakubbhīām indro vitrāya vajram prāharat ,
tam astīnata , vajro vā usnikkakubhau, vajrenai

'va tad dvisantam pāpmānam blīrātrvyam
 strnute ya evam veda , kakubhi parākramato
 'snihā prāharat¹⁶, tasmāt kakubho madhyamāksarāni
 bhūyisthāni, parākramamāno hy asyā aksarāni¹⁷ samauhat¹⁸,
 tasmād usniha uttamāny aksarāni bhūyisthāni ,

Śāt. Br { sā
 JB. { paro gurur iva hi vajra¹⁵, ārambhanas tanīyān²⁰, sā²¹

Śāt. Br { kakub abravīd viliṣṭā²² vā aham²³ asmī 'ti,
 JB. { kakub abravīd vilistā vā aham asmī 'ti,

Śāt. Br { parākramamānah khalu me 'kṣarāni samauhit²⁴,
 JB { parākramamāno vai me 'kṣarāni²⁴ samauhit,

Śāt. Br { pūrvām mām²⁵ prayuñjatāni ity , atho 'snig
 JB { pūrvām mām prayuñjatām²⁷ ity , atho 'snig

Śāt. Br { abravīd atha vai mām pūrvām²⁸ ācaksantā itī ,
 JB { abravīd atha vai mām pūrvām ācaksantā itī ,

Śāt. Br { tatthe 'ti , tasmīn samapādayetām , pūrvaprayogam
 JB { tatthe 'ti , tasmīn samapādayetām , pūrvaprayogam

Śāt. Br { anyā 'vrnīta, pūrvākhyānam anyā , tasmād
 JB { anyā 'vrnīta-°, pūrvam ākhyānam³⁰ anyā , tasmād

Br { ene evam prayuñjate , tasmād uṣṇik³¹
 JB { ene evam prayuñjate , tasmād uṣṇikkakubhāv³²

Śāt. Br { ity ākhyāyate³³
 Br { ity ākhyāyate³³

Notes --

1 I e SV I 468=RV IX 1 1=SV II 39 The Ārbhava-stotra begins with the Gāyatra sāmān chanted on the tristich SV II 39—41=RV IX 1 1-3 Cf Caland-Henry, L'Agnostoma, p 339—343 for the complete schema of the Ārbhava stotra.

2 The first stotriya verses which are chanted at the Ārbhava stotra, namely SV II 39—41 (cf above, note 1), are composed in Gāyatrī metre

The Gāyatrī metre attained this high position by means of a contract with its rivals Trīṣṭubh and Jagatī, cf Tānd. 8, 4, 2.

3. *evadyat*.

4 "The third pressing is, forsooth, sucked out," because no fresh soma is used at it. Cf. TS. 6, 1, 6, 4 *tasmāt trīṣṭubhasavana vyīṣam abhi sunvanti* Cf also Caland-Henry, §218, pp 334 335 This fact is explained by a characteristic legend in Tānd 8, 4, 1 , AB. 3, 27 , TS 6, 1, 6, 1-4 etc Very similar passages are to be found also in other Brāhmanas KB 16, 1 *dhātaraśam iā etat trīṣṭubhasavanam* , AB 6, 12, 5 *dhātaraśam iat trīṣṭubhasavanam*

5 As only Soma husks are used at the third pressing (see above, note 4) it is juiceless But a juiceless pressing is naturally not agreeable to the gods In Tānd. 8, 4, 5 we are told that Indra left the third pressing for that reason (see Caland's note 3 thereon) The third pressing has therefore to be made juicy in some way According to the Brāhmana author, this can be achieved by using the verse containing the word *mad* (*srūṣṭhaya madīṣṭhaya etc.*), for *mada* is identical with *rasa* (juice) as he himself says immediately afterwards (*raso vai mado*)

9 According to Tānd 8, 4, 11 the Samhita-sāman is *padanīdhana*, i.e. furnished with a *nīdhana* after each verse-quarter For the bi-syllabic *nīdhanas* of the Samhita-sāman, see Caland-Henry, p 340 Tānd 11, 5, 4 agrees completely with our passage

10 Exactly so in JB III 16 This juxtaposition of *pratisthāyā* and *pratisthīyā* seems to be a peculiarity of the JB Cf further JB III 19, III 54, III 229, III, 271 In other Brāhmanas on the other hand we have *pratisthāyā* each time Cf Tānd, 11, 5, 4 *dyakṣaranīdhanam pratisthāyā*, *pratisthāyā* 'va sattram āsate 15, 11, 3 *dyakṣaranīdhanam pratisthāyā*, *pratisthāyā* 'vo 'tisthanti Yet GB, 1, 4, 1 *pratisthāyā eva* 'nam tat *pratisthīyā* dīksante, where however the reading is uncertain

11 This is the ms-reading I am unable to suggest a satisfactory emendation here It is however clear that the word *re* has been mentioned here, for it is repeated immediately afterwards in the following sentence

12 This unexpected mention of the Rathantara-sāman is perhaps to be explained by the fact that according to Tānd 8, 4, 11 the Samhita-sāman is like the Rathantara-sāman, both being *padanīdhana*

13 These are the metres of the verses on which the following sāmans, namely Saphia and Pauskala, are chanted Cf Tānd 8, 5, 1-6 The complete schema of these sāmans has been given by Caland-Henry, p 341.

14 The ms has *usnīhākubhyām* Emendation according to Tānd 8, 5, 2, where the form with *-bbh* occurs So also Caland, 'Auswahl,' § 50 But according to Wackernagel III, §131 b, p 241 the form should have been *-lakubhyām* About the tendency towards dental ending particularly in the case of the name of the metre, see Weber, Ind St XIII, 109 Lanman goes even so far as to deny the very existence of the combination *bbh* in Sanskrit (Noun Inflection in the Veda, p 483), but the form *usnīhākubhyām* in Tānd 8 5 2 shows that the scepticism of Lanman was a little exaggerated

15 Exactly so in Tānd 8 5 2

16 *smāt*

17 *parākṣamanāno syasyāksarānt* The parallel passage in Tānd 8, 5, 2 (*tad abhi samanhat*) has been translated by Caland as if the word *padan*

has to be restored (see his note thereon) Caland has been evidently influenced by JB 1 158—159 ('Auswahl,' §50) which he considers to be the JB parallel to Tānd 8, 5, 2. But our passage agrees still more closely with Tānd 8 5 2 and here it is expressly said that not the feet (of Indra), but the syllables (of Kakubh) were drawn together. Accordingly, it appears that also in Tānd. 8 5, 2 the word *aḥsaiāni* is to be understood and not *padan* as Caland suggests.

18 *samanhas*

19 Kakubh=8+12+8, Usnīh=8+8+12

20. *tonīyāt*

21. The following portion has been quoted by Caland in 'Auswahl,' note 1 to §50.

22 *baḥisthā*

23 *iāham.*

24 *maḥsaiāni*

25. *samūhāt.*

26 *pūrvātām*

27 *prajyātām.*

28 *pūrvātām*

29 *prnīta*

30 *pūrvāmūlhyānam.*

31 Lacuna in the ms

32. By means of this legend the Brāhmana author explains the anomaly that although the Sapha-sāman, following immediately after the Samhita-sāman, is chanted on a kakubh verse and the Pauskala-sāman coming after the Sapha-sāman on an usnīh-verse (see Caland-Henry, p. 341), in the *dvandva* compound *usnīhḥaḥsaiāni* usnīh and not kakubh is mentioned first

33 Here, as well as above in *pūrvāmūlhyānam*, the use of *√lhyā* is hardly accidental. Evidently it alternates with *√caḥs* in *ācaḥsūntai*, Cf. Pāṇini 2, 4, 54, Wackernagel II, §5 b, p. 16.

Translation —

(It is said) "by the most sweet, by the most intoxicating" The Gāyatrī-verses of the Ārbhāvapavamāna stotra contain the word *mad*. The intoxication (*madā*) is juice. The third pressing, forsooth, is sucked out. In that these (Gāyatrī-verses) contain the word *mad*, they put juice into it and make it swell.

On these verses the Gāyatra sāmān (should be chanted), of which the Brāhmaṇa has been given already. Now the Saṃhita sāmān. Its bi-syllabic nidhāna is for the sake of firm footing. The sacrificer is biped, (therefore the bisyllabic nidhāna is) for the sake of firm footing. They chant its nidhāna . . . The *re* is cattle, the Rathantara sāmān is cattle. (The Saṃhita-sāmān is) for the sake of obtaining cattle. Now *Kakubh* and *Uṣṇih*. By means of *ḷakubh* and *uṣṇih* Indra hurled the thunderbolt at *Vṛtra*. He laid him low. *Kakubh* and *uṣṇih* are, forsooth, the thunderbolt. By means of the thunderbolt, forsooth, does he lay low his hostile and hurtful enemy who knows this. Striding forward on the *ḷakubh* he hurled (the thunderbolt) by means of the *uṣṇih*. Therefore the syllables in the middle of *ḷakubh* are the largest (in number), as striding forward (Indra) drew together its syllables. Therefore the syllables at the end of *uṣṇih* are the largest (in number): the fore-part of the thunderbolt is, as it were, heavy, and the grip is slender. The *ḷakubh* said 'I have become disarranged, because striding forward he drew together my syllables. They should apply me first.' Now the *uṣṇih* said, 'They should now name me first. (They said) - 'Be it so.' (*Kakubh* and *Uṣṇih*) agreed to this. One obtained first application and the other first mention. Therefore these two are used in this way and therefore they are called "*Uṣṇih* and *Kakubh*."

Fragment XX

Sāyana on RV VIII. 91. 1, 3, 5, 7.

Venkatamādhava on RV VIII. 91. 1, 3, 5, 7 (only in Bh-ms of VM)

This is the well-known Apālā-legend of the Śāt. Br. which has been handed down to us in four pieces by Sāyana. Now with the help of Venkatamādhava we are in a position to test the text given by Sāyana and improve it in various details.

The corresponding Jaiminiya-text (I 220) has been already published by Oeriel in JAOS 18, pp 28-30

- | | | |
|---------|---|--|
| Śāt. Br | { | |
| JB | | apālā ha vā ātreyī tilakā vā dustatvacā |
| Śāt Br | { | |
| JB | | vā 'py āsa, sā 'kāmayatā-, 'pa pāpam vaimam |
| Śāt Br | { | |
| JB. | | hanīye 'ti, sai 'tat śāmā 'paśyat, tenā 'stuta, |
| Śāt Br | { | |
| JB | | sā tīrtham abhyavayanti somāmsum avindat,
sā tīrtham abhyavayati ¹ somāmsum avindat, |
| Śāt Br | { | |
| JB | | tam samakhādat, tasyai ha grāvāna iva dantā
tam samakhādat, tasyai ha grāvāna iva dantā |
| Śāt Br | { | |
| JB | | ūduh, sa indra ādravad grāvāno vai vadanti 'ti,
ūduh, sa indra ādravad grāvāno vai vadanti 'ti, |
| Śāt. Br | { | |
| JB | | sā 'bhivyāharat ² kanyā vār avāyati somam
sā 'bhivyāharat kanyā vār avāyati somam |
| Śāt Br. | { | |
| JB | | api srutā 'vidad ity ³ ,
api srutā 'vidad astam bharanty abravīd |
| Śāt Br | { | |
| JB | | indrāya sunavai tvā śakrāya sunavai tve 'ti [RV VIII 91 1] |

Śāt Br. { asyai vā⁴ idam grāvāṇa iva dantā vadanti 'ti
JB { asyai vā idam grāvāṇa iva dantā vadanti 'ti

Śāt Br. { viditve 'ndrah parāu āvartata , tam abravīd
JB { viditve 'ndrah parāu āvartata , tam abravīd

Śāt Br. { asau ya esi vīraka ityādinā⁵;
JB { asau ya esi vīrako grīham grīham vicāka⁶ad

Śāt Br. {
JB. { imam jambhasutam pība dhānavantam karambhinam

Śāt Br. { anādriya-
JB { apūpavantam ukthnam iti [RV. VIII 91 2] , anādriya-

Śāt Br. { mānai 'va tam⁷ abravīd ā cana tvā cikitsāmo
JB { mānai 'vai 'tam abravīd ā cana tvā cikitsāmo

Śāt Br. { 'dhi cana tvā ne 'masi 'ti [RV VIII 9 3^{a-b}] , purā
JB { 'dhi cana tvā ne 'masi 'ti [RV. VIII 9 3^{a-b}] , purā

Śāt Br. { mām sarvaya rcā 'pālā stauti 'ty upa-
JB { mā sarvaya rcā 'pālā stauti 'ty apa-

Śāt Br. { paryāvartata , śanair iva śanakair ne 'ndrāye
JB { paryāvartata , śanair iva śanakair iva 'ndrāye

Śāt Br. { 'ndo pari srave 'ti [RV VIII 91 3^{c-d}] ha vā asyai mukhāt
JB { 'ndo pari srave 'ty [RV VIII 91 3 c-d] evā 'syai mukhāt

Śāt Br. { somam niradhyat , somapītha u ha⁸ vā asya
JB { somam niradhyat , somapītha iva ha vā asya

Śāt Br. { sa⁹ bhavati ya evam vidvān
JB { sa bhavati ya evam vidvān

Śāt Br. { strīm upajighrati 'ti ,¹⁰ tām abravīd
JB { strīyai mukham upajighrati , tām abravīd

Śāt Br. { apāle, kṛmkāmā 'sī 'ti¹¹ , sā 'bravīd imāni
JB { apāle, kṛmkāmā 'sī 'ti , sā 'bravīd imāni

Śāt Br. { trīni vistape 'ti ,
JB { trīni vistapā tāni 'ndra vi rohaya siras

- Śāt. Br {
JB { tatasyo 'rvarām ād idam ma upodare sarvā
- Śāt. Br { khalatir
JB { tā romasā kīdhī 'tī [RV. VIII 91 5 and 6^d] , khalatir
- Śāt. Br { hā 'syai pitā 'sa¹¹ , tam hā 'khalatim cakāro- ,
JB { hā 'syai pitā 'sa , tam hā 'khalatim cakāro-
- Śāt. Br { 'rvarā hā 'sya na jajñe, so ha¹ - jajña ,
JB { 'rvarā hā 'sya na jajñe, so ha jajña ,
- Śāt. Br { upasthe hā 'syai romāni nā 'sus, tāny u
JB. { upasthe hā 'syai romāni nā 'sus, tāny u
- Śāt. Br { ha jajñira iti¹² , tām¹⁴ khe rathasyā 'tyabihat ,
JB { ha jajñire , tām khe rathasyā 'tyabrhat ,
- Śāt. Br { sā godhā 'bhavat , tām khe 'naso 'tyabihat ,
JB { sā godhā 'bhavat , tām khe 'naso 'tyabihat ,
- Śāt. Br { ¹¹sā kṛkalāsy abhavat , tām khe yugasyā 'tyabrhat¹⁵ ,
JB { sā kṛkalāsy abhavat , tām khe yugasyā 'tyabihat ,
- Śāt. Br { sā samślistikā¹⁶ 'bhavat , tad esā 'bhyanūcyate
JB { sā samślistikā 'bhavat , tad esā 'bhyanūcyate
- Śāt. Br { khe rathasya khe 'nasa iti ,
JB { khe rathasya khe 'nasah khe yugasya śatakrato
- Śāt. Br {
JB { 'pālām indra tris pūlvy akinoḥ sūryatvacam
- Śāt. Br { tasyai ha yat kalyānatamam
JB { iti [RV VIII 91, 7] , tasyai ha yat kalyānatamam
- Śāt. Br { tad rūpam āse 'ti
JB { tad rūpam āsa.

Notes :—

1 The JB.-ms gives the grammatically correct form *abhyavayati*. But the Śāt. form *abhyavayati* is not altogether impossible, cf. Whitney § 449j, Macdonell p. 339, note 3

- 2 According to Mueller, Sāyana reads *taṁ abhivṛjājahāra*
- 3 It is to be noted that the Śāt Br quotes only the *pratīka* and the JB the whole verse.
- 4 Sāyana reads *ta*
- 5 Here ends the first piece in Sāyana's commentary
- 6 The VM -ms. very corrupt here *anūdrīyamāna evatattad*
- 7 Sāyana reads *ika*.
- 8 Omitted by Sāyana
- 9 Here ends the second piece in Sāyana's commentary.
- 10 Sāyana reads *kim kāmā 'si*
- 11 Wrong division of words by Mueller Cf JAOS 18, p 29, note 10
- 12 Omitted by Sāyana
- 13 Here ends the third piece in Sāyana's Commentary
- 14 Lacuna in the VM -ms
- 15 These two sentences have been omitted by Sāyana
- 16 Sāyana reads *samslistakā*,

Fragment XXI

Sāyana on RV VIII 95 7 (SRV III p 569, II 27-29)

Venkatamādhava on RV VIII 95 7 (only in the Bh -ms of VM)

An exactly corresponding passage cannot be found in JB, but Oertel, JAOS 18, p 48, has pointed out three very similar JB-passages. The Śātyāyana-passages, already known from Sāyana, can now be verified with the help of Venkaṭamādhava —

Indro vā asurān' hatvā 'pūta ivā 'medhyo 'manyata, so 'kāmayata
śuddham eva mā santam śuddhena sāmṇā stuyur itī, sa ṛsīn abravīt stuta

Śāt Br	{	pratyaitām , tato vai tayor asātam sātām abhavad,
JB.	{	pratyaitām , tato vai tayor asātam sātām abhavad,
Śāt Br	{	āttam ivai 'va na pratigrhītam , sa yah pratigrhya
JB	{	āttam ivai 'va na pratigrhītam , sa yah pratigrhya
Śāt Br	{	kāmayete 'tyādīnā
JB	{	kāmayetā 'sātam etc

Notes —

- 1 Omitted by Venkatamādhava
- 2 Sāyana on SV reads *pratimṣāle*
- 3 Sāyana reads *nāv iva 'dam*

Fragment XXIII

Venkatamādhava in his Introduction to RV X 19 (only in LS ms. of VM).

The corresponding Jaiminiya-passage (JB II 77) has been already published by Oertel in JAOS XV pp 239-240.

Śāt Br.	{	katame te vasava ity , agnis ca prthivī ca
JB.	{	katame te vasava ity , agnis ca prthivī ca
Śāt Br.	{	vāyus cā 'ntarikṣam cā 'dityas ca dyaus ca
JB	{	vāyus cā 'ntarikṣam cā 'dityas ca dyaus ca
Śāt Br	{	candramās ca naksatrāṇi ca 'te vasava ,
JB	{	candramās ca naksatrāṇi ca 'te vasava ,
Śāt Br	{	etesu sarvaṃ vasu hitam iti , tasmād vasava iti ,
JB.	{	etesu sarvaṃ vasu hitam iti , tasmād vasava iti ,
Śāt Br	{	katame rudrā iti , daśe 'me puruse prāṇā
JB	{	katame rudrā iti , daśa puruṣe prāṇā

Śāt Br	{	iti ho 'vācā, 'tmai 'kādaśas , te yado 'tkrāmanty
JB	{	iti ho 'vācā, 'tmai 'kādaśas , te yado 'tkrāmanto
Śāt Br	{	atha rodayanti , tasmād rudrā iti ,
JB	{	yanty atha rodayanti , tasmād rudrā iti ,
Śāt Br	{	katama ādityā iti , dvādaśa māsāḥ samvatsara
JB	{	katama ādityā iti , dvādaśa māsāḥ samvatsarasye
Śāt Br	{	iti ho 'vāce 'ti
JB	{	'ti ho 'vāca-, 'tā ādityā , etc hi 'dam sarvam
JB		ādadānā yanti , tasmād ādityā iti

Fragments XXIV—XXV.

Sāyana on RV. X 38. 5 (SRV. IV p 116, ll. 10-12)

Venkatamādhava on RV X 38 5

Venkatamādhava in his introduction to RV. X 6 (only in the Bh.-ms).

The corresponding Jaiminīya-passage (JB I 228) has been already published by Oertel (JAOS 18, p 32). The VM -mss are very corrupt here Yet they are useful in so far as they allow us to verify the Śātyāyana-quotation in Sāyana's commentary Moreover, the fragment of the Śāt Br given by Venkatamādhava in his Introduction to RV. X. 6 is quite new

Śāt Br	{	kutsaś ca luśaś ce 'ndram vyahvayetām , sa
JB	{	kutsaś ca luśaś ce 'ndram vyahvayetām ; sa

Śāt Br,	{	kutsasya havam ¹ āgacchat , tam śatena
JB	{	kutsasya havam āgacchat , tam śatena

Śāt. Br	{	vārdhrībhir ādayor abadhnāt , tam luśo
JB	{	vārdhrībhir ādayor abadhnāt , tam luśo

Śāt Br	{	'bhyavadat . svavijam hi tvām aham indra
JB	{	'bhyavadat svavijam hi tvām aham indra

- Śāt Br { śuśruvā 'nānudam vṛsabha radhracodanam
JB { śuśruvā 'nānudam vṛsabha radhracodanam
- Śāt Br { pra muñcasva parī kutsād ihā gahī kim u
JB { pra muñcasva parī kutsād ihā gahī kim u
- Śāt Br { tvāvān muskayor baddha āsata itī [RV X. 38 5],
JB { tvāvān muskayor baddha āsata itī [RV X 38 5],
- Śāt Br { tāh sarvāh samlupya luśam abhiprādravat^a,
JB { tāh sarvāh samlupya luśam abhiprādravat , tam
- Śāt, Br {
JB { kutsa indra sutesu somesv ity [SV I. 381 ^a] anvāhvayat , tam
- Śāt Br {
JB { abhyāvartata , tam luśa indrā hoyī have hoyī 'tī , tāv^a
- Śāt Br { antarā 'tisthat⁴, tāv abravīd amśam⁵ āharetam⁶,
JB { antarā 'tisthat , tāv abravīd amśam āharetam ,
- Śāt Br { ātmanā⁶ vām⁷ anyatarasya pāsyāmi mahimnā
JB { ātmanā vām anyatarasya pāsyāmi mahimnā
- Śāt Br { 'nyatarasye 'tī
JB { 'nyatarasye 'tī.

Notes --

1 Sāyana reads *kutsasyā 'havam*. VM. according to Bh ms. reads *kutsāś cū 'havam*

2 Sāyana and VM according to Bh ms read *abhiprādudhravat*

3 The following sentences are to be found only in Venkatamādhava's Introduction to RV X. 6

4. *atisthan*

5 *amśum*

6 The ms is hopelessly corrupt *āhuredhāmanmano*. I have only followed the JB-text

7. *yām*

Fragments XXVI—XXIX.

Fragment XXVI	Sāyana on RV X. 57 1. Venkatamādhava on RV X, 57. 1.
Fragment XXVII	Sāyana on RV X 60 7. Venkatamādhava on RV. X. 60. 7 (only in Bh.-ms. of VM).
Fragment XXVIII	Venkatamādhava on RV. X. 60 7 (only in LS -ms. of VM)
Fragment XXIX	Venkatamādhava on RV X 60 12 (only in LS,-ms of VM)

These four fragments together represent the Śātyāyana version of the Asamāti-legend, the Jaiminīya-version (JB. III 167) of which has been already published by Oertel (JAOS 18, pp 42-44) along with the above mentioned Śātyāyana fragments in Sāyana's commentary With the help of Venkatamādhava we are now in a position to test the text of the Śāt Br. given by Sāyana and in the last two fragments Venkatamādhava gives us even a few new sentences

Śāt Br	{	asamātm rāthapraustham gaupāyanā abhyadāsams' ,	
JB	{	asamātm rāthapraustham gaupāyanā abhyadāsams ,	
Śāt Br	{	te khāndave sattram āsatā- , 'tha hā 'samātau	
JB	{	te khāndave sattram āsatā- , 'tha hā 'samātau	
Śāt Br	{	rāthaprausthe kilātākulī ūṣatur asuramāyau , tau ha smā	-
JB	{	rāthaprausthe kirātākulī ūṣatur asuramāyau , tau ha smā	
Śāt Br	{	'nagnāv adhihāyau ² 'danam pacato 'nagnau ³ māmsam ,	-
JB	{	'nagnāv adhihāyau 'danam pacato 'nagnau māmsam ,	
JB		vapantau ha sma purastād ito, lunanto ⁴ ha sma	
JB		paścād anṛyanti, tāvan māvāyinau hā 'satus , tad	
A9.			

- Śāt Br. { athā 'surāsanam⁵ jagdhve⁶ 'ksvākavah
JB { vai tac chaśvad iksvākavo 'surāsanam jagdhvā
- Śāt Br { parābabhūvus , tam asamātīm rāthapraustham
JB { parābhūtās , tam asamātīm rāthapraustham
- Śāt Br. { gaupāyanānām āhutayo 'bhyatapan , so 'bravīd
JB { gaupāyanānām āhutayo 'bhyatapan , so 'bravīd
- Śāt. Br { imau kilātākulī imā vai mā gaupāyanānām āhutayo
JB. { imau kirātākulī imā vai mā gaupāyanānām āhutayo
- Śāt Br { 'bhitapantī 'tī , tāv abrūtām tasya vā āvam⁷ eva
JB { 'bhitapantī 'tī , tāv abrūtām tasya vā āvam eva
- Śāt. Br { bhīṣajau sva, āvam⁷ prāyaścittir , āvam⁷ tathā karisyāvo
JB { bhīṣajau sva, āvam prāyaścittir , āvam tathā karisyāvo
- Śāt. Br { yathā tvai 'tā⁸ nā 'bhitapsyanti⁹ 'tī , tau paretya
JB { yathā tvai 'tā nā 'bhitapsyanti 'tī , tau paretya
- Śāt Br { subandhor gaupāyanasya svapatah pramattasyā 'sum
JB { subandhor gaupāyanasya svapatah pramattasyā 'sum
- Śāt Br { āhrtyā¹⁰ 'ntah paridhī nyadhattām ityādi¹¹
JB { āhrtyā 'ntah paridhī nyadhattām , paridhīmanto
- JB ha tarhy agnaya āsus , tat subandhāv aprabuddhe
JB. 'nvabudhyantā- 'hārstām vā asyā 'sum asuramāyāv
JB iti , te 'bruvann eta, subandhor asum anvag ayāme 'tī ,
JB te khāndavāt prāyan , mā pra gāma patho vayam
JB mā yajñād indra somino mā 'nta sthur no arātayo¹² ,
- Śāt Br { 'syac ce 'dam imau¹⁴ yac ca sattram āsmahe
JB { yac ce 'dam imau¹⁴ yac ca sattram āsmahe
- Śāt Br { tasmād ubhayasmān¹⁵ mā pragāme 'tī¹³ ,
JB { tasmād ubhayasmān¹⁵ mā pragāme 'tī¹⁴
- JB āgacchann asamātīm rāthapraustham , tasya ha
JB parākhyāyai 'vā 'gnim ajānan , varūthyo vai nāmā 'syā
JB 'gnir ity , atha ha tatah purā 'gnir¹⁷ nāma proce ,

JB. varūthyo vai nāmā 'smi¹⁷ ; sa yas tvaī 'tad

JB. abhirādhayād yad eva tvā kim ca sa bravat tat

Śāt. Br. { ¹⁸thā 'gṇim dvaipadena sūktenā 'stuvann ;

JB. { kurutād iti , tam upāyann agne tvam no antama

Śāt Br { agnih stuta ājagāma , āgatya cā 'ha kimkāmā

JB. { uta trātā śivo bhuvo varūthye 'ti¹⁹ , tām abravīt

Śāt Br { mā²⁰ 'gacchate 'ti , subandhor evā 'sum punar

JB { kimkāmā āgāte 'ti , subandhor evā 'sum punar

Śāt Br { vanuyāme 'ty abruvann , eso 'ntahparidhī 'ty abravīt,

JB { vanuma ity abruvann , eso 'ntahparidhī 'ty abravīt,

Śāt Br { tam ādadhvam iti , tan nirāha ayam mātā 'yam

JB { tam ādadhvam iti , tan nirāhvayann aym mālā 'yam

Śāt Br { pite 'ti²¹,

JB. { pitā 'yam jīvatur āgamad idam tava prasarpanam

Śāt Br { ²²agnir mātā 'yam eva

JB { subandho eli nir ihi 'ti²³ ,

Śāt Br. pitā samjivayitā 'jagāme-, 'dam tava prasarpanam

Śāt Br { iti²⁴ ²⁵'tam subandhum asuh punah prāviśat , sa

JB. { tam subandhum asuh punah prāviśat , sa

Śāt Br { yathāpuram abhavat , tad ābhyām kīlātākulibhyām

JB { yathāpuram abhavat , tad ābhyām kīrātākulibhyām

Śāt Br. { ityādi²⁶

JB. { ācakṣata etc

Notes :—

1. *abhyagāsams* in VM-mss See JAOS , 18, p 42, note 2.

2 Sāyana reads *avagnau nidhāya*, but Venkatamādhava's reading agrees with that of the JB. Syntactically the sentence is peculiar, for the prohibitive particle *an-* ought to have been joined to the verb and not to the noun dependent upon it, *agnau anadhidhāya* should have been the logical construction.

This passage thus offers a Brāhmana-example of the anomalous use of prohibitive *a(n)-*. According to Wackernagel II, 1, § 31 c, pp 78-79, the tendency to negationing a participle or a finite verb by adjoining the prohibitive *a(n)-* to a noun or an adverb dependent on it is known only from the Sūtras. Yet the form *aphālakaḥ sta* occurs already in KB 25, 15

These peculiar constructions owe their origin very probably to the remarkable compounds like *ar-agni dagdha* (cf Wackernagel, II, 1, §84 d p. 200) with verbals as last components, in which however the prohibitive *a(n)-* was invariably put first. It is interesting to note in this connection that although Patañjali on Pāṇini 2, 1, 1 (p 361, ll 18-24) polemises against such constructions as *a-kṛmicit kureānam*, *a-māmsam haramānam*, *a-jādihād utasiṣtam* which he considers to be compounds, allows such compounds as *a-śrāddha-bhojī* (*brāhmaṇah*), *a-punar-geyāḥ* (*ślokāḥ*) etc. It is however impossible to decide, whether Patañjali gave his sanction to these compounds because he really felt them to be rational and logical or in implicit obedience to Pāṇini's indirect injunction contained in the compound *a-sūryam-paśya* (Pāṇini 3, 2, 36) which has also been quoted by Patañjali in this connection. Later Indian grammarians, however, were decidedly against such compounds in spite of the indirect sanction given them by Pāṇini, for the author of Kāśikā commenting on Pāṇini 3, 2, 36 says *a-sūryam iti cā 'samartḥasamāso 'yam, dṛṣṭvā nañah sambandhāt "a-sūryam is an illogical compound, the prohibitive particle being related to 'dṛś-(-paśya)"*.

3 Oertel's conjecture *anagnau* instead of Sāyana's *agnau* is borne out by the VM-mss.

4 Reading according to Caland on Tānd 13, 12, 5 The ms. has *yanto*

5. Sāyana reads *asurānam* Cf JAOS, 18, p 42, note 9

6 Sāyana reads *dagdhvā* Cf JAOS, 18, p 42, note 10

7 Sāyana reads *āvām*

8 The LS-mss of VM reads *tvainābhītapasyanti*

9 Sāyana reads *abhītapanti*

10 The mss of Sāyana read *āhntya* Prākṛitism !

11 Fragment XXVI ends here according to Sāyana But Venkatamādhava in his glosses on RV X 57 1 gives still another sentence properly belonging to this fragment See note 13

12 RV X 57. 1

13. This passage is found only in Venkatamādhava's Commentary on RV X. 57. 1.

14 Oertel reads *ime* But the JB -ms. as well as the VM -mss read *imo* which may be easily a faulty reading for *iman* In spite of this reading the meaning of the sentence remains obscure Perhaps we have to take an ellipsis of the verb after *iman* The full sentence would therefore be *yac ce 'dam iman* [*sattram āsāte*] *yac ca sattram* [*vayan*] *āsmāhe, tasmāi ubhayasmān* (see note 15) *mā pragāma* 'the *sattra* which these two perform here and the *sattra* which we perform—from both these may we not go forth "

15 Oertel reads *u ha vayan* But the JB -ms has *ubhayasmān* The VM -mss read *ubhayasmā* (Bh.) or *ubhavan mā* (LS). All this shows that the original reading was very probably *ubhayasmān*.

16 JB -ms very corrupt.

17 Oertel restores *varūthyō* between *agnir* and *nāma* and changes *asmr* into *astir* But these changes are not necessary In "*agnir nāma proce*" *nāma* is adverb and means "namely".

18 Fragment XXVII begins here. The full agreement between Venkatamādhava and Sāyana is remarkable in this case, because the Śātyāyana version given by them here differs widely from the corresponding JB -passage at the beginning

19 SV I. 448=RV V 24. 1 *va*

20 Omitted by Venkatamādhava

21 Fragment XXVII ends here

22 RV X 60. 7.

23 Fragment XXVIII It is very remarkable that this exegetical Śātyāyana passage has no parallel in the JB.

24. Fragment XXIX

Fragments XXX—XXXI.

Fragment XXX Venkatamādhava on RV. X 108 7

Fragment XXXI Venkatamādhava on RV. X. 108 9

Both these two short fragments are about the Saramā-legend, the Jaiminīya-version of which has been already published by Oertel, JAOS, XIX, pp 99-100. The Śātyāyana version of this legend was known to Sāyana, as the Fragment V proves. But neither Sāyana nor Venkatamādhava has preserved for us the entire Śātyāyana version of this legend. In his glosses on the Saramā hymn (RV. X 108) Venkatamādhava gives us the two short passages which will be dealt with here, but Sāyana contents himself with the following excellent summary of the legend given in his Introduction to the Saramā-hymn without however disclosing his source:

andrapurohitasya brhaspater gosu valanāmno 'surasya bhataih panināmakair
asurair apahr̥tya guhāyām nih̥tāsu satīsu brhaspatipreritene 'ndrena gavām
anvesanāya saramā nāma devaśuni presitā , sā ca mahatīm nadīm uttīrya
valapuram prāpya guptasthāne nītās tā gā dadarśa , atha tasmīnn antare panaya
idam vrttāntam avagacchanta enām mitrikartum samvādam akurvan

Now I give the two Śātyāyana-passages in Venkatamādhava's commentary along with the corresponding Jaiminīya-passages

Fragment XXX

Śāt Br { atha¹ ha vai panayo nāmā 'surā² devānām
JB { atha ha vai panayo nāmā 'surā devānām

Śāt Br { gorakṣā āsus , tābhīr ahā 'pātasthus³ , tā ha
JB { gorakṣā āsus , tābhīr ahā 'pātasthus , tā ha

Śāt Br { rasāyām anurudhya chalenā⁴ 'pīdadhuḥ
JB. { rasāyām anurudhya valenā 'pīdadhuḥ

Notes —

1. *atha yo ha*

2. *asuro*

3. *hāvūlasthus*.

4. *calena*. It has however to be noted that the word *chala* otherwise does not occur in the older language.

Fragment XXXI

JB. tā hā 'nvājagāma rasāyām antar valenā

Śāt Br. { sarpīh

JB. { 'pīhītāh ; tasyaī hā 'nvāgatāyāī tathai 'va sarpīh

Śāt Br. { kṣīram āmīksām' dadhī 'ty evo 'panīdadhur² iti

JB. { kṣīram āmīksām dadhī 'ty evo 'panīdadhuḥ

Notes —

1. *ābhīksām*

2. *'panyadadhū*.

Fragment XXXII

Sāyana on Tānd. IV 2 10

The corresponding Jaiminīya-passage (JB. II 376) has been already published by Oertel, JAOS, 18, p 46 Cf also Caland, Pañcaviṃśa-Bṛāhmana, Introduction, Ch. III, § 8, p. XXIX.

Śāt Br. { īrma iva vā esā hotrānām yad acchāvāko ,

JB { īrma iva vā esā hotrānām yad acchāvāko ,

Śāt Br { yad acchāvākam anusantisthete 'rma iva

JB. { yad acchāvākam anusantisthete 'rma iva

Śāt. Br { tustuvānāḥ syur iti , tasya traikakubham

JB { tustuvānāḥ syur iti , tasya traikakubham

Śāt Br { brahmasāma bhavaty, udvamśīyam
JB { brahmasāma bhavaty, udvamśīyam

Śāt Br { acchāvākaśāme 'ti
JB { acchāvākaśāma,

Fragment XXXIII

Sāyana on Tānd IV 3 2

The corresponding Jaiminīya-passage (JB II 378) has been already pointed out and part of it published by Oertel JAOS, 18, p 45 The whole section the JB however is being published here for the first time

abhīvarto brahmasāma bhavati 'ty¹, abhīvartena

JB { vai devā imāni lokān abhyavartanta², tad
Śāt Br { yad abhyavartanta tad

JB { abhīvartasyā 'bhīvartatvam, tad yad abhīvarto
Śāt Br { abhīvartasyā 'bhīvartatvam

brahmasāma bhavaty esām eva lokānām abhīvrtīyati³, prajāpatir vā abhīvartah, prajāś chandāmsi⁴, sa esa prajāpatih prajāsu⁵ garbham dadhad ety, anyāsv anyāsu stuvanti samānena sāmānā⁶, reta eva tat sūcāni, tasmād bahvīsu reto dadhāti, samānīh parastād⁷ ico bhavanty anyad anyat sāma, reta eva tat siktam⁸ prajanayanti, tasmāt samānā bahūn sūte-, 'nyāsv anyāsu stuvanti samānena sāmānā-, 'nyad anyad dhi yantah paśyanti⁹, samānīh parastād ico bhavanty anyad anyat sāma, yān eve 'to lokān pragāthair abhyārohanta yanti tān amutah sāmabhih pratyavarohanta āyanti¹¹, rg vā¹² ayam lokah, sāmā 'sau¹³, yad ito yanta sāmā 'rabhya yanti, amum tal lokam ārabhya yanti¹⁴, te yat purastād vīsvata utsrjerann avā 'musmāl lokāc chīdyeran, yad amuta¹⁵ āyanta¹⁶ rcam ārabhyā 'yanti 'mam tal lokam ārabhyā 'yanti¹⁷, te yat purastād dvādaśāhiyebhyo 'hobhya¹⁸ utsrjerann avā 'smāl lokāc chīdyeran¹⁹

Notes —

- 1 Similarly Tānd 4, 3, 1 , 8, 2, 7 , 15, 10, 12 , 18, 6, 14 , TB, 1, 4, 6, 3.
2. Similarly Tānd 4, 3, 2
3. Thus far was already published by Oertel —Compare herewith Tānd 4, 3, 2 *rad abhivartō brahmasīma bhavati, svargasya lokasyā 'bhivarttṃ* TB 1, 4, 6, 3 *abhivartō brahmasīma bhavati, svargasya lokasyā 'bhivarttṃ*
4. *chandrāmsi*
- 5 *prajānam*
- 6 The whole thing has been explained at length by Sāyana on Tānd 4, 3, 8. Cf also Cānd on Tānd 4 3, 4.—In this section of the JB. the author deals with the Sāman of the Brahman during the year-long session of the Gavāmayana. Now, during the first half of the year, till before the Visuvat-day, as our text expressly lays down, only the Abhivarta Sāman is used by the Brahman, which is however chanted on different Pragāthas from day to day. During the second half of the year on the other hand, i.e. till before the ten Dvādasāha-days (*purastād dvādaśāhinebhyo 'hoḥhyah* in our text) only the Pragātha SV II 806-807 is used by the Brahman, on which however different Sāmans are chanted from day to day. In other words, the Sāman remains unaltered during the first half of the year, while the *rcas*, on which it is chanted, vary, conversely, the *rcas* remain unaltered during the second half of the year, while the Sāmans, which are chanted on them, vary.
- 7 *paparasād*
8. "*tat siktam*" is twice repeated.
- 9 Cf Tānd 4, 3, 7 *samānam sāmā bhavaty, anyo 'nyah pragātho-, 'nyad anyad dhi citram adhvānam avagacchann eti.*
- 10 *evanto*
11. It is to be noted here that *yanti* and *āyanti* serve to express not only going away and coming back respectively, but at the same time continued action as well Cf Tānd 4, 3, 4 *sāmne 'to yanty, 'cā punar āyanti.* K 33, 7 . A10.

33, 9-13 *samānāḥ pragāthā bhavanty anyāny anyāni sāmāni , lolā vai sāmāni , svargā vco lolair eva tat svargāml lolān abhyārohanā yanti , samānam sāmā bhavaty, anyā anyā vcas , svargā vai sāmāni , lolā vco lolair eva tat svargāml lolān abhyārohanā āyanti.*

12. Conjectural ! The ms very corrupt *āyantrāśvu* Cf Tānd 4, 3, 5 *sāma vā asan lolā, 1 g ayan*

13 *samāsan*

14. Cf. Tānd 4, 3, 5 *yad itah sāmāni yanti, svargam lokam ārabhya yanti*

15. *amīta*

16 *āsanta*

17 Cf Tānd 4, 3, 5 *yad vā punar āyanti, asmin loke pratisthanti*

18 I.e. the ten Dvādaśāha-days immediately before the Mahāvratā-day, with which the session of the Gavāmayana comes to an end Cf Caland, Introduction to Ārseyakalpa, p XXV, for the complete scheme of the Gavāmayana

19 Cf Tānd 4, 3, 6 *yat sāmā 'vasi, jeyur ara svargūl lokāl padyeran ; yad vcam anusi, jeyur, nāsi, jeyur asmāl lokāl.*

Translation :—

The Abhivarta-sāman is the Sāman of the Brahman By means of the Abhivarta-sāman the gods turned themselves (*abhyavartanta*) to these worlds That is why it is called the Abhivarta-sāman The reason why the Abhivarta-sāman is the Sāman of the Brahman is that they may turn themselves to these worlds The Abhivarta-sāman is Prajāpati and the metres the creatures This same Prajāpati continually places seed in the creatures They laud by means of the same Sāman on different verses The seed, forsooth, is placed therewith Therefore (one male) places seed in many females Afterwards the verses remain the same (but) the Sāman varies There the seed placed, forsooth, is made to be born Therefore the same female gives birth to many They laud on different (verses) by means of the same Sāman for those who make a journey see various things Afterwards the verses

remain the same (but) the Sāman varies. The worlds which they continually mount upon in going away from here by means of the Pragāthas, they again continually dismount from in coming back from there by means of the Sāmans. This world is the verse (ṛc) and yonder (world) the Sāman. In that they go away from here taking hold of the Sāman, they go away taking hold of yonder world. If they drop (the Sāman) before the Visuvat-day, they would be cut off from yonder world. In that they come back from there taking hold of the verse, they come back taking hold of this world. If they drop (the verses) before the Dvādaśāhīya-days, they would be cut off from this world.

Fragment XXXIV.

Sāyana on Tānd IV 5 14

The corresponding Jamnīya passage (JB II 384=386 according to Caland's enumeration) has been already pointed out by Caland, *Over en Uit het JB*, p. 6. The whole section of JB is however being published here for the first time.

svarbhānur¹ vā āsura² ādityam tamasā 'vidhyat, tam devās ca rsayaś cā³ 'bhīśajyams, ta etāni svarāny apaśyams, tair enam asprnvan, yad asprnvams⁴ tat svarānām svaratvam⁵, tad yad etāni svarāni bhavanti, ādityam evai 'te sprnvanti, yādr̥g aha vai manuṣyo devebhyah karoti tādr̥g asmai devāḥ kurvanti, tad yad etāni svarāni bhavanti, ātmānam evai 'taiḥ sprnvate, saptadaśāḥ svarasāmāno bhavanti, ekavimsō visuvān, prajāpatir vai saptadaśo, 'sāv āditya ekavimsāḥ, pitrai 'va tat putram paryūhanti; pitā hi putrāya kantamah⁶ putro hi pitre kantamo, yad atrā 'nyam stomam avadadhyuh⁷ prā 'sau tam tejasā dahed, agnir vaiśvānarah prajā ādadita⁸, sad ete svarasāmāno bhavanti, sad rtava, rtusv evai 'nān⁹ adhyūhante, tasmād esa tūn rtūn dakṣmai 'ti tūn udan, sa yathā putrah pitr̥n anusañcareḥ tādr̥g evai 'tad, ajāmīlayā¹⁰, ajāmī hi putrah pitr̥n anusañcarat¹¹, athai 'tan visvajidabhiyutāv abhitah stomānām vīryam, vīryeṇa ha vā etau viśuvantam dadhratus¹²,

JB { tad āluh stomakrt¹³ kartam¹¹ iva vā
 Śāt Br { tad āluh stomakrt kartam¹⁵ iva vā

JB { etat stomā yanti yat trayastrimśāt saptadaśam
 Śāt Br { etat stomā yanti yat trayastrimśāt saptadaśam

JB { upayanti 'ti¹⁶ , ¹⁷ purastād eva prsthyasya sadahasyā
 Śāt Br { upayanī 'ti , purastād eva prsthyasya sadahasyā

JB { 'bhijitam upetya prsthyasyai 'va sadahasya
 Śāt Br { 'bhijitam upetya prsthyasyai 'va sadahasya tasya

JB { yan madhye saptadaśam ahas tad uparistāt
 Śāt Br. { yan madhye saptadaśam¹⁶ alias¹⁰ tad uparistāt

JB { trayastrimśasya paryūheya , tat saptadaśād eva
 Śāt Br { trayastrimśasya paryuheyus , tat saptadaśāt

JB { saptadaśam upayanti¹⁷ , samāt samam stomakrt²⁰
 Śāt Br. { saptadaśam upayanti , samāt samam stomakrt²⁰

JB { tatra stomā yanti, nā 'rtum ārcchanti²¹
 Śāt Br { tatra stomā yanti 'ti

Notes —

1. *siargūnur*

2 Cf Tānd. 4, 5, 2.

3 *carṣayaśyā*

4 The root *ṣpi-* has been here apparently connected with *svara* ! But our passage does not stand alone in this respect. Cf KB 24, 3 *tad yad aspiṇvala tasmāt svarasāmānah* Cf note 5 The connection with *ṣpi-* has been facilitated by the fact that besides *svara* these Sāmāns are also called *ṣpara* and *para* Cf Caland's note on Tānd 4, 5, 1

5 Cf GB 1, 5, 14 *tad yat svarati tasmāt svaras, tat svarasya svaratram*, AB 4, 19, 1 *ṛtūn vai lokān svarasāmābhīr aspiṇvatīḥ, tat svarasāmānān svarasāmātrām*

6 *lantama* seems to be a hap leg

7 *avaddhyuh*

8 Apparently this same passage, which reappears in fragment XXXV, has been translated by Caland in his note on Tānd 4, 6, 9 by "Agni Vaiśvānara would destroy the creatures" Perhaps Caland has read *ādahīla* instead of *ādadhīla*, but *dah-* with *ā-* is quite unknown

9 'nant

10. Cf TS 5, 5, 6, 2 *anucaravatī bharaṭi, aṅmīlīāya*

11. The proper meaning of these two sentences remain obscure to me. Perhaps it is meant that as the sons follow the fathers to avoid monotony, so does the sun change its course from south to north

12. The ms has *dadharitū*

13. *stomakṛm* That it has to be read *stomakṛt*, whatever it may mean, is proved by the last sentence in this section The only way to explain this word is to take it to be an adverb of the type *saḥṛt*, *pañcakṛt* etc.

14 *talram*

15 Sāyana's reading of the Śātyāyana text is hopelessly corrupt *tad āhuh stomatram satram* The suggested reading is based mainly on Tānd 4, 5, 13, *tad āhuh karlaprashanda va vā esa* etc

16. The cause of "falling into a pit" has been explained by Caland in his note on Tānd, 4, 5, 13

17. These two sentences have been translated by Caland in his note on Tānd 5, 4, 14

18 *saptadāśas*

19. Restored

20 See above, note 13

21 *ārcehati* Cf AB 2, 31, 5 *sa ha vāva tām ārtim īcehati.*

Translation —

The Asura-born Svarbhānu struck the sun with darkness. The gods and the ṛis healed him. They saw these svara (-sāman days) By means of them they delivered him. Because they delivered (by means of them) the svarasāmans are called so. In that there are these svarasāman (days), they deliver the

sun. As the man does to the gods, so do the gods to the man. In that there are these svarasāman (days) they deliver themselves. The svarasāman (days) are seventeen-versed the visuvat day is twenty-one-versed. Seventeenfold is Prajāpati and twenty-one fold is yonder sun. In this way they fortify the son by means of the father. The father is most tender to the son and the son is most tender to the father. If they were to use another (i.e. other than seventeen-versed) stoma here, yonder (sun) would burn it by its heat and Agni Vaiśvānara would take away the progeny. The svarasāman (days) are six, the seasons are six. On the seasons forsooth they set them up. For that reason this (sun) travels three seasons to the south and three seasons to the north. As the son follows the fathers, so is this too, for the sake of variedness. Variedly, forsooth, follows the son the fathers. Now these, viz the Viśvajit and Abhijit, are the strength of stomas, on both sides. By strength, forsooth, they uphold this (visuvat day). They say. "In that they undertake a seventeen-versed day after a thirty-three-versed day, the stomas, forsooth, fall, as it were, into a pit in this way." 'Having performed the abhijit before the prsthya sadaha, they should bring round the middle day of the prsthya-sadaha, that of seventeen-versed stoma, after (the last day of this sadaha), the thirty-three-versed one, in this way they undertake after a seventeen-versed day (viz the one of the sadaha) a seventeen-versed day (i.e. the first svarasāman day)' (Caland). Thus the stomas proceed from equal to equal and do not fall into misfortune.

Fragment XXXV.

Sāyana on Tānd IV 6 5

Caland (Over en Uit het JB, p 6) has already pointed out the corresponding Jaiminīya passage (JB II 387=389 according to Caland's enumeration). The whole section of the JB is however being published here for the first time.

Śāt Br {	ekavimśo visuvān bhavati, ekavimśo vā
JB {	ekavimśo visuvān bhavati, ekavimśo vā ¹

Śāt Br { asya bhuvanasya viṣuvān , dvādaśa māsāh,
JB { asya bhuvanasya viṣuvān , dvādaśa māsāh,

Śāt Br. { pañca rtavas, traya ime lokā, asāv āditya,
JB { pañca rtavas, traya ime lokā, asāv āditya

Śāt. Br { ekavimsāh , sarvasmin vā eso 'dhi pratisthitah²
JB. { ekavimsāh , sarvasmin vā eso 'dhi pratisthitah² ,

Śāt Br { yady asminn adhi pratisthanti 'ti
JB { tad yasminn esa sarvasminn adhi pratisthitas

Śāt Br { tasmīn sarvasminn adhi pratisthāme 'ti ,
JB. { tasmīn sarvasminn adhi pratisthāme 'ti , tasmād vāyavyā 'nustup
pratipad bhavati¹ , vāk ca vai vāyus ca 'tam devatānām ānaśānau¹ ,
tāv āyāmai 'tam² devatānām ānaśānau, tābhyām enam āśnavāmahā
iti , yad dhi vāyur na paveta prā 'sāv idam tejasā dahed, agnir
va śvānarah prajā ādadita³ , vāyavyā pratipad bhavati agner eva
vaisvānarasya śāntiā apradīhāya , tad āhur vi 'va vā ele prānair
rdhyante⁴ ye pāvamānībhūh pratipadyanta iti, prāno⁵ vai vāyuh, prānair
eva tat samirdhyante , vāyo śukro ayāmi ta iti (SV II 978=RV.
IV 41 1) , śukravati bhavati, śukriyam⁶ hy etad ahar , madhvo agram
divistisv iti (Ibid) , tad u madhavyā agryā brahṇavarcaśmo bhavanti;
ā yāhi somapītaya iti (Ibid) , saumī tena pāvamānī kriyate¹⁰ , spārho'
deva niyutvate 'ty (Ibid) , asau vai spārho, 'nnam niyutvad , etam
eva tad annādyenā 'bhiyupayanti¹¹ , yo¹² vai śreyāmsam āharann
upaiti prati vai sa tam nandat¹³; alha ya enam¹⁴ anāharann upaiti na
vai sa tam pratinandati¹⁵ , tad yad esā vāyavyā 'nustup pratipad
bhavaty esa nah pratinandād, etam rdhnavāme 'ti , tad u vā āhuh .
pavasva vāco agriya (SV II 125=RV IX 62, 25) ity eva pratipad
kārye 'ti¹⁶ , vāg vā¹⁷ iyam vitatā yad ime lokās , tasyā 'do 'gram tapāti
yad asāv ādityas , tad yad esā pavasva vāco agriya iti pratipad
bhavaty etam evai 'tad etayā 'bhipratipadyante , sa yathā 'tmanā
'tmanam ārabhetai 'vam evai 'nam etat svena rūpenā 'rabhante¹⁸ ,
yat tv evai 'tat padam pavasve 'ty avastāt paryūdham bhavati tenā
'yam vāyur avastāt paryūdhaḥ pavate 'nirdāhāya¹⁹

Notes --

1 *va*

2 Sāyaṇa's quotation of the Śātyāyana passage in the Tānd- Commentary is extremely corrupt *esotī pratiṣṭhītaḥ* The JB-ms reads *esā 'smīnn edhī pratiṣṭhītaḥ*

3 *bhāvanti.*

4 Cf Tānd. 4, 6, 7 *vāyur vā etam devānām ānaśe.* The participle *ānaśāna* occurs otherwise in AV 2, 1, 5, 6, 47, 3, 19, 56, 3 The perfect is here in the sense of present tense, cf Delbrueck, Altind. Syntax, p 297 and Caland, Introd to Tānd- translation, p. xxviii—This sentence, as well as the preceding one, has been translated by Caland in his note on Tānd 4, 6, 7

5 Reading quite uncertain The ms reads *tānāyāv eta*

6 Translated by Caland in his note on Tānd 4, 6, 9 See, however, note 7, fragment XXXIV

7 *urudhyante*8 *prāne*9 *agrīyam*

10 Cf Tānd 4, 6, 10 *āyāhi somapītaya itī saumī pāramānī*—In this way an apparent anomaly has been got rid of The opening verse of the bahuspavamāna-stotra ought to be addressed to Soma, but our author has suggested, for reasons stated above, that a verse addressed to Vāyu should be used instead. Now that this verse addressed to Vāyu contains the word *somapītaye*, it may also be regarded as addressed to Soma ¹

11 *atyupayanti*12. *ye*

13 *nandanti* Here the reading is not quite certain. Cf however, ŚB 12, 9, 3. 7 *tasmān u śreyāṃsam āgatam praty eva nandanti.*

14 *enam āharan*15. *pratinandanti*

16. Cf Tānd. 4, 2, 17 *atho khalv āhuḥ pavasva vāca agrīyo ity eva (pratīpat) lāryā* It is however *gāyatī* and not *anustubh*. Perhaps for this

reason this other option has not at all been mentioned in connection with the visuvat-day in Tānd 4, 6.

17. *vāśvā*.

18. The exact meaning of this sentence remains somewhat obscure to me.

19 Perhaps it is meant that as the pāda *pavasva* etc stands at the very beginning of the verse it is supported only from 'below'. Now, by the usual analogy, the wind itself is said to blow supported from below.

Translation —

The visuvat-day is twenty-one-versed The visuvat is the twenty-first in this world The months are twelve, the seasons are five, these worlds are three (in number) and yonder sun is the twenty-first It is established on all things Therefore we too may be established on all those things on which this (sun) is established For that reason an anustubh verse addressed to Vāyu is the opening verse of the (bahispavamāna-stotra) Of the gods Vāc and Vāyu reach it (i.e. the sun) Those two, who among the gods reach it, shall we approach Through those two shall we reach it (i.e. the sun) If the wind did not blow, yonder (sun) would burn this (world) by its heat and Agni Vaiśvānara would take away the progeny. A verse addressed to Vāyu is the opening verse for the appeasing of Agni Vaiśvānara and to prevent burning (by fire) They say these are, forsooth, cut off from their breath who begin with the verses addressed to the (Soma) which is being clarified (Now) Vāyu is breath, they are thus joined to breath (In the verse it is said) "O Vāyu, the bright (Soma) has been offered to thee" (Thus the opening verse) contains the word 'bright' (*śukravatī*) this day is indeed brilliance (*śukrīyam*) "The cream of Soma at morning sacrifices." Thus men endowed with divine glory are authorised to drink Soma and are foremost (*agrya*) "Come for the drinking of Soma" In this way (the opening verse) is made (as if) it were addressed to the Soma which is being clarified. "Desirable, O God, by him, who drives with a team (of horses)." Desirable is yonder (sun) and carried by a team (of horses) is food. Thus they come up to him by means of food-eating He, forsooth, who approaches (a superior person) bringing (gifts),—him (the latter) greets in a friendly manner but he who approaches him without bringing (gifts),—him (the superior) greets in a hostile manner. A11.

does not greet in a friendly manner. Now that this anustubh verse addressed to Vāyu becomes the opening verse, may he (i.e. the sun) greet us in a friendly manner, we shall make him prosper. Now they say “(The verse beginning with) ‘be clarified as the first of speech’ should be made the opening verse.” These worlds are, forsooth, this speech extended. Its yonder foremost part is shining, namely yonder sun. In that (the verse beginning with) ‘be clarified as the first of speech’ becomes the opening verse, they begin with him (i.e. the sun) by means of this (verse) in this way. As he would take hold of himself by means of his own self, even so they take hold of him by their own form in this way. Now that the verse-foot (beginning with) ‘be clarified’ is supported from below,—therefore this wind blows, supported from below, to prevent burning.

Fragment XXXVI.

Sāyana on Tānd. IV 6 23 nanu śātyāyanakādīsu “anustupsu bhāsam kāryam” iti drśyate.

An exactly corresponding passage cannot be found in the JB, but, as Caland, Over en Uit liet JB p 9, has pointed out, a similar rule—*tad anustubhy eva kāryam*—occurs in JB II 388 (390 according to Caland’s enumeration). This section of the JB is being published here for the first time.

svaibhānur¹ vā āsura ādityam² tamasā ’vidhyat³, tam devās ca rsayaś cā ’bhīśajjams⁴, ta etāni divākīrtiyāni sāmāny apaśyams, tair asya tamo ’paghnams, tad yad etāni divākīrtiyāni bhavanti, ādityasyai ’vai ’tais tamo ’paghnanti, yādr̥g aha vai devebhyo⁵ manusyo karoti tādr̥g⁶ asmai devāḥ kurvanṭi, tad yad etāni divākīrtiyāni bhavanti, ātmana evai ’tais tamo ’paghnante, bhrājā’bhrāje pavamānāyor mukhe⁷ bhavato, ’ngebhya evā ’sya tat tamo ’paghnanti, mahādivākīrtiyam prsthā, vikāram brahmasāma, madhyata⁸ evā ’sya⁹ tat¹⁰ tamo ’paghnanti, daśastobham bhāsam agniṣṭoma-sāma, śīrsata¹¹ evā ’sya tat tamo ’paghnanti, asāv āditya ekavimśo visuvān¹², tasya divākīrtiyāny eva rāśmayas; tad yad etāni divākīrtiyāni bhavanti, etam

evai 'taiḥ paryūhanṭy, etam samaidhayanti, tad āhuh kena samvatsarasadah
svargaloka itī, mūrdhānam¹³ divo aratim prthivyā (SV II 490=RV VI 7 1)
ity agniṣṭomasāma bhavati 'ti brūyāt, tene 'ty, asau vai divo mūrdhā yo 'sau
tapaty, amum¹⁴ evai 'tenā 'bhyārohanṭi, tad āhuh prenavavana¹⁵ te 'smāl
lokāc cyavante ya etam abhyārohanṭi 'ty, aratim prthivyā itī bhavaty, ayam
vai loko 'ratih prthivyā, asminn evai¹⁶ 'tal loke pratitisthanti, daśastobham
bhāsam agniṣṭomasāma bhavati, daśāksarā virād, annam virād, virājā evā
'nnādyasyā 'varuddhiyā-, īśvarā ha tv anyasmai¹⁷ mūrdhā 'nnādyam¹⁸ haritō¹⁹
ya etāsu mūrdhanvatīṣv agniṣṭomasāma kurvanṭi 'ti²⁰, tad anustubhy eva
kāryam²¹, vāg vā²² anustub, annam daśastobham, mukhato vai vāg iyān,
mukhata evai 'tad ātmano 'nnādyam dadhate²³, tasmād anustubhy eva
kāryam itī

Notes —

- 1 *svargānūr*
2. *āditya.*
- 3 '*iḍhyaṇ*
- 4 Thus far it is identical with frag XXXIV
- 5 *deve* 6. *tāduḡ* Prākṛitism !
7. Restored Cf Tānd 4, 6, 15 *bhīrjābhārājē pavamānamukhe bhavatah*
and Sāyana's comment on it *mādhyaṇḍināḥ bhavarajoh pavamānayor mukhe*
bhīrjābhīrjāje sāmānt bhavatah
- 8 Uncertain The ms has *syatā** Cf Tānd 4, 6, 15 *mahātīvākīrtiyam*
ca viharanam ca madhyato bhavatah etc
- 9 *syā* 10 Restored
- 11 Tānd 4, 6, 15 is more logical in saying *pattah* "from (his) feet,"
instead of *śīrsatah*, for the bhāsa-sāman is chanted at the end
- 12 *viśuvās* 13 *iūrdhānam*
- 14 Uncertain The ms has *taparyyam*
- 15 Hopelessly corrupt Perhaps to read *pre 'va rā ete 'smāl* Cf ŚB
12 8 3 21=9 2 12=KB 7 9 *pre 'va rā eṣo 'smāl lokāc cyavate.*

16 *gīrat.*17. *amṇyastvāt*18. *'mṇādyaṇ'*19. *Paritō.*20 The two words *amṇyastvāt* *rūrdhā* in this sentence are inexplicable.

21. Apparently this sentence has been referred to by Sāyana as occurring in the Śāt. Br See the introductory remarks to this fragment.

22. *r̥śr̥*

23 The exact sense of this sentence too remains obscure to me.

Translation —

The Asura-born Svarbhānu struck the sun with darkness The gods and the ṛsis healed him They saw these divākīrtyasāmans By means of them they drove away the darkness from it In that there are these divākīrtya sāmans, they drive away, forsooth, by means of them the darkness from the sun As the man does to the gods, even so do the gods to the man. In that there are these divākīrtya sāmans, they drive away, forsooth, by means of them the darkness from themselves The sāmans bhrāja and ābhrāja are at the beginning of (mādhyandina-) and (ārbhava-)pavamāna respectively Thus they drive away the darkness from its limbs Mahādīvākīrtya is the prsthāsāman and vikarna the brahma-sāman Thus they drive away the darkness from its middle The bhāsa-sāman with ten stobhas is the agniṣṭoma-sāman Thus they drive away the darkness from its head

The twenty-one-versed viṣuvat-day is yonder sun and the divākīrtyas are its rays In that there are these divākīrtyas, they, forsooth, support it and make it thrive. Now they say 'How will he who sacrifices for one year (attain) the world of heaven?' One should say "The agniṣṭoma-sāman is (chanted on the tristich beginning with) 'the crest of heaven, the disposer of the earth,'—by means of that " Yonder (sun), which is shining there, is the crest of heaven, by means of it (i.e. the bhāsa-sāman which is the agniṣṭoma-sāman) they mount it (i.e. the sun) Now they say ' they fall away from this world, who mount it " There is (the verse containing the words) 'the disposer of the earth' This world is the disposer of the earth, on this world, forsooth, they thus gain a firm footing The bhāsa sāmān with ten stobhas is the agniṣṭoma-

sāman Virāj is of ten syllables and virāj is food—it is for the sake of attaining food-eating through virāj. Those who chant the agnistoma-sāman on the verses containing the word 'crest' (*mūḍha*) are in a position to carry off food-eating It (i.e. the agnistoma-sāman) ought to be chanted on anustubh verses. Anustubh is speech and furnished with ten stobhas is food. From the mouth, forsooth, goes out the speech and thus into their own mouth they put food-eating. Therefore it (i.e. the agnistoma-sāman) ought to be chanted on anuṣṭubh verses

Fragment XXXVII.

Upagranthasūtra I 10=Rudradatta on Āp Śr 14. 2, 3, 14.

The Upagranthasūtra I, 10 contains the very short passage *abhivyucched ity eva śātyāyanībrāhmanam*, and Rudradatta on Āp Śr 14 2 3 14 quotes this passage from the Upagranthasūtra *taḁ uktaṁ upagranthakāreṇa abhivyucched ity eva śātyāyanībrāhmanam bhavati*. Thus we have only one word of the Śāt Br, but from the context, in which it has been quoted, it is quite clear that the corresponding Jaiminīya passage is to be sought in JB I, 348 as Caland (Over en Uit het JB p 6) has already pointed out. This section of the JB. is being published here for the first time as far as possible

yadī sāmīsatrād uttiṣṭheyur viśvajitā 'tīrātreṇa sarvapṛsthēna sarvavedasena¹ yajeran², itavo vai pṛsthāni, samvatsara itavas, tenai 'vai 'sām³ samvatsara āpto bhavaty, atha yā dakṣiṇā dadatī tābhīr atiprayuñjate⁴, 'tho khalv āhur ya evā 'yam vaiśvānarah prāyanīyo 'tīrātras tenai 'va yajerann ity, ahorātre vai parivartamāne samvatsaram āpnūtas, tenai 'vai 'sām samvatsara āpto bhavaty, atha yā dakṣiṇā dadatī⁵ tābhīr atiprayuñjate⁶, yady ekasmin paryāye 'stute 'bhivyucchet pañcaśābhīr hotre stuyuh, pañcabhīr itarebhyah⁷, yadī dvayoh paryāyayor astutayor abhivyucched dhotre ca maitrāvarunāya ca pūrve stuyur, brahmane cā 'cchāvākāya co 'ttare⁸, yadī sarveṣu paryāyesv astuteṣv⁹ abhivyucchet, ṣaḍbhīr hotre stuyus, tīṣṭbhīr tīṣṭbhīr itarebhyah sarvebhyah¹⁰

Notes :—

1. The full meaning of this word has been made clear by Sāyana on Tāṇḍ 9, 3, 1. *sarvavedasena veda itī dharmasūtra. sarvadakṣinātrakena.*

2. Cf. Tāṇḍ. 9, 3, 1. *ṣaḍ: sār. itihet. vīśvato 'lirātreṇa ṣojeta sarvavedasena*

3. *reṣām*

4. Cf. Tāṇḍ 9, 3, 2. *ṣa id dakṣiṇā dadāti tābhir atiprayānte.* The last word has been elaborately explained by Sāyana: *ṣa eva dakṣināḥ dātāḥ tābhiḥ sattraṁ atīya prayatītiḥ bharaṭṣ, ceterā 'pi sattrād adhīlāṁ phalaṁ aṣṭa lābhyata ity ul lāṁ bharaṭi*

5. *dadāti.*

6. *abhiprayānte*

7. Cf. Āp. Śr. 14, 23, 14. *ṣaḍy cetera, pañcadakṣināḥ kotre stuyāḥ, pañcabhiḥ pañcabhir itarebhyāḥ*

8. Cf. Āp. Śr. 14, 23, 13. *ṣaḍ dṛābhīṣām, kotre paitrāraraṇyā ca pūrvāraraṇyāḥ stuyāḥ, brāhmaṇāḥ cchāmsine cchāṇyā ca 'ltaraṇyāḥ.*

9. *parjāṣṇu stuteṣu.*

10. Cf. Āp. Śr. 14, 23, 12. *ṣaḍ sarvā vāṣṭiprayāḥ astutar abhiprayānt, sadbhīr aindrāraṇyāḥ kotre stuyāḥ, ityāḥ ityāḥ itarebhyāḥ.*—Another sentence follows, but it is too corrupt even to be quoted.

Translation:—

If they rise from the middle of a session, they should perform a vīśvajit-overnight rite with all the pṛsthas, at which all property is to be given away as sacrificial fee. The pṛsthas are the seasons and the seasons are the year. Through it (i.e. the vīśvajit-overnight rite) the year is obtained by them. Now by the sacrificial fees they give, they even exceed (the session). Now they say: "It is the vāśvānara-prāyaṇya-overnight rite which they should perform" Day and night revolving pervade the year. Through it (i.e. the vāśvānara-prāyaṇya overnight rite) the year is obtained by them. Now by the sacrificial fees they give, they even exceed (the session).

If the day breaks when one (i.e. the last) round is unchanted, they should chant for the Hotr on fifteen and for each of the others on five (verses). If the day breaks when two rounds are unchanted, they should chant for the Hotr and the Maṭrāvaruna on the first (round) and for the Brāhmaṇacchamsin and the Acchāvāka on the last (round). If the day breaks when all the rounds are unchanted, they should chant for the Hotr on six and for each of the others on three (verses).

Fragment XXXVIII.

Upagranthasūtra II 1 apī girim dhāveyur itī śatyāyanibrahmanam.

The corresponding Jaiminiya passage is to be found in JB I. 354 as Caland has already pointed out (Over en Uit het JB, p. 6). This section of the JB is being published here for the first time. For parallels Cf. Caland's note on PB 9. 5. 1.

yady akṛitam¹ rājānam apahareyur² ā vettor³ iccheyur , apī girim dhāveyur⁴ yad⁵ dīksita eva tāvad āsita , yadi kṛitam apahareyur yam eva tāvad cā 'dhigatyā 'bhisunuyur , yena 'vā 'sya⁶ pūrvakrayena⁷ kṛito bhavati tena⁸ 'vā 'syā 'yam kṛito bhavati , somavakrayane⁹ tu kṛicit kam deyam¹⁰ ne 'n no 'bhisavo hato 'sad itī¹¹ , yadi tam na vindeyur babhrutūlāni¹² phālgunāny abhisunuyur , ¹³indro vrtram vajrenā 'hams , tasya yo nastah somo niradravat tāny eva babhrutūlāny abhavan¹⁴ , atha yo vapāyā utkhedanatas tām rohita-tūlāni¹⁵ , tasmād babhrutūlāny¹⁶ evā 'bhisutyāni medhijatarāny¹⁷ , asuryas, tenā 'nabhisutya ity āhur¹⁸ , asuresu vā idam agra āsit , tad devā abhijityā 'tmann¹⁹ akurvata , tasmād abhisutya eve 'ti ²⁰yadi tam na vindeyur ūtikān²¹ abhisunuyur , indro vrtram vajreṇā 'dhyasya nā 'śrīṣi²² 'ti manyamānah , sa ūtikān eva prāviśat , tasmā ta evo 'tim avindan²³ ; ūtir vā etasya naśyati yasya rājānam apaharanty, ūtim evā 'smā vindanti , yajñasya vai yatra śiro 'chidyata, tasya yo rasah prānedat²⁴ , ta cvo²⁵ 'iikā abhāvams , tam u tad yajñam eva pratyakṣam abhisunvanti yad ūtikān , yadi tan²⁶ na vindeyuh

Notes --

- 1 A *yadyatirūlām* 2. A *upahareyur*
- 3 A *āvetlon*, C *āvektor*
- 4 The JB-mss are hopelessly corrupt A *apī bhīrindhuveyu*, C *apī hīrindāveyur*
- 5 A. *dya* C *deest*
- 6 Caland in his note on Tānd. 9 5 2 quotes this sentence from the JB, but he reads *yenai 'vā 'syā 'yam* etc
- 7 A *pūrvatrayana*, C *pūrvakīyana*
- 8 C. *tainai* 9. *somavikrāyine*.
- 10 Cf. Tānd 9 5 2 *somavikrāyine tu kvīcid dadyāt*.
- 11 Here the transcript of the JB. used by me is hopelessly corrupt *neṃnobhīsaheṛāttosad*. I have taken the reading given by Caland in his note on Tānd 9 5 2, where he quotes this sentence from the original ms
12. A *vasīkūlāni*, C *bakīkūlāni*.
- 13 Only in C
- 14 A *rohītakūlāni*, C. *rohītatūlāni*. Cf Tānd. 9 5 7 *yo vapāyā utkhinnāyāh (samadhāvat) tāni lohītatūlāni*.
- 15 A *basīkūlāny*, C *bahrakūlāny*
- 16 Similarly Tānd 9 5. 7, K. 34, 3 : 37, 18—19
- 17 Cf K 34, 3 37, 19—20 *somo vā eso 'surya iva tu, tasmān nā 'bhīsutyah*
- 18 *āmān*
- 19 The whole passage has been quoted by Caland in his notes on Āp Śr 14, 24, 12 and Tānd 9, 5, 4
20. A *yatem* See note 25 21 A *utīkāmān*; C *itīkām*
22. A *imrsī* —Exactly so AB 3, 15, 1
- 23 A *pranānedat*, Cf. K 34, 3 37, 19 *yo grīvābhyaḥ pravṛdhābhyo rasah samasravat tāny āryunāni babhrutūlāny abhavan*.
24. A *ta haro*
- 25 The mss unanimously read *tam*.

Translation —

If they (i.e. some rivals) take away king (Soma) before it is bought, they should search till they find some. They should run into the mountain (to fetch Soma) if (the sacrificer) had been consecrated. If they (i.e. some rivals) take it away after it has been bought, they should obtain any and every Soma and press it. It becomes purchased for him (i.e. the sacrificer) by that with which it was purchased for him at the first time (i.e. no new purchase has to be made). Yet something should be given to the Soma-seller "lest our pressing be smitten". If they do not find it (i.e. real soma) they should press brown-husked phālguna-plants. Indra struck down Vṛtra with thunder. The Soma which flowed out of the latter's nose became the brown husks. Now the (Soma which flowed out when) the omentum (of Vṛtra) was torn out is the red-tufted (phālguna-plants). Therefore the brown-tufted ones are more fit for sacrifice and should be pressed. They say "(The Soma) is Āsuric and therefore not fit to be pressed". All this (to be sure) formerly belonged to the Asuras. But the gods conquered all this and made it their own. Therefore (the Soma) is fit to be pressed. If they do not get it (i.e. the Soma) they should press ūtika-plants. Indra having hurled the Vajra at Vṛtra thought "*I have not laid him low*". He entered into the ūtika-plants. They procured him protection. His protection is, forsooth, destroyed whose king (Soma) they take away, for (the ūtika-plants) indeed procure him protection. Where the head of the sacrifice was cut off and the juice flowed out of it—that (juice) became indeed the ūtika-plants. Now they indeed press the sacrifice itself when they press the ūtika-plants, when they do not get it (i.e. the Soma).

Fragment XXXIX.

Upagranthasūtra II 1 Kautsāya tu kiñcit kam deyam iti Śātyāyanībrāhmaṇam.

The corresponding Jaiminīya passage is to be found in JB I 354 (see Fragn XXXIII) —*somavikrayine kimcit kam deyam* Thus instead of *kautsāya* of the Śāt Br. we have *somavikrayine* in JB But as these two words are synonymous, this difference is easily explained Caland has thrice quoted this sentence of the JB Kuhn-Festschrift p 70, Over en Uit het JB p 7, and note 2 to Tānd 9, 5, 2 Only at the last mentioned place he gives the correct reading *somavikrayine*, otherwise he reads *somakrayine* For some reason or other Caland seems to have read *somakrayine* also in Tānd 9, 5, 2 although the text has *somavikrayine*, for he translates the word by "soma buyer".

Fragment XL.

Upagranthasūtra VIII 2

An exactly corresponding passage cannot be found in the JB., but Caland (Over en Uit het JB p 7) has pointed out a similar passage in JB II 80 which has been already published by Oertel JAOS 18, p 36.

JB tāṃ ha vā eke yathādaivatam āhvayanti ,

JB { sarvāgneyīm agniṣṭuta, andrīm indrastomasya,
Śāt Br { āgneyīm agniṣṭuto.

JB { vaiśvadevīm vaiśvadevasya, aniruktām aniruktasya
Śāt Br { aniruktām aniruktesu, vaiśvadevīm vaiśvadeve.

Fragment XLI.

Hiranyakeśipīrmedhasūtra I 4.

The corresponding Jaiminīya-passage (JB I 47) has been already published by Oertel, JAOS 19, p 104.

Śāt. Br	{	athai 'nam udare vidārya nīrāntram	
JB	{	nakhān nikṛtya nīrāntram kurvanti , nīrāntram	
Śāt Br	{	nīspurīsam	krtvā 'vaṭe
JB	{	krtvā nīspurīsam kurvanti , nīspurīsam kṛtvā pāmsubhīh	
Śāt Br	{	purīsam avadhāya prakṣālya sarpisā pūrayati 'ti	
JB	{	kūpe purīsān abhisamvapanṭi	

There is nothing like literal agreement here

Apparently this same passage of the Śāt Br has been quoted in the still unpublished Āpastambapīrmedha-Sūtra II 1=Āp. Śr S, 21, 2, 1 (see Caland's translation)

Fragment XLII.

Āpastambaśrautasūtra V 23 3.

The corresponding Jaiminīya passage (JB I. 38) has been already published by Oertel, JAOS 18, pp. 40-41.

Śāt Br.	{	trayodaśarātram ahatavāsā yajamānah	
JB	{	svayam ahatavāsā yajamānah svayam	
Śāt Br	{	agnihotram juhuyād ,	aprasvasann
JB	{	agnihotram juhuyād ,	ajasresv agnisv aprasvasan
Śāt Br.	{	atrai 'va somena	paśunā ve 'ṣtvā
JB	{	trayodaśīm rātriṃ somena vā paśunā ve 'ṣtvo	
Śāt Br.	{	'gnīn utsṛjati yathā suyavasān kṛtvā prājyāt	
JB.	{	'tsrjeta yathā sāvasān kṛtvā prārjayet	
Śāt Br	{	tādrk tat	
JB	{	tādrk tat.	

Fragment XLIII

Anupadasūtra I 8

The corresponding Jaiminiya-passage (JB II 130) has been pointed out by Caland in *Over en Uit het JB*, p 6 and published in 'Auswahl' p 165

Śāt Br { atirtham vai dakṣinānām prātaḥsavanam,
JB { atirtham vai prātaḥsavanam dakṣinānām,

Śāt Br { atirtham trītyasavanam , mādhyandina eva
JB { atirtham trītyasavanam , mādhyandina eva

Śāt, Br { savane dadyāt , tad devatīrtham, tad āyatanam.
JB. { savane dadyāt , tad devatīrtham, tad āyatanam

1

Fragment XLIV.

Anupadasūtra II 9

The corresponding Jaiminiya-passage (JB I 330) has been pointed out by Caland in *'Over en Uit het JB'*, p 6 and published in 'Auswahl', p 125.

Śāt Br, { 'yāvat stobhed' iti ca śātyāyanakam
JB. { yāvat stobhet tāvat prthivyām hastau syālām.

Fragment XLV.

Anupadasūtra II, 9

The corresponding Jaiminiya passage (JB I 332) has been pointed out by Caland in "Over en Uit het JB" p 7 and published in "Auswahl", p 126

Śāt Br { svaḍṛśam pratī nirāha
JB { svaḍṛśam iti nirāha.

Fragment XLVI.

Anupadasūtra III 2.

The corresponding Jaiminīya-passage (JB. I 218) has been pointed out by Caland in "Over en Uit het JB ", p 7 and published in "Auswahl", p 85

Śāt Br	{	suvrktibhir	ayam loko, mīmādanam
JB	{	suvrktibhir ity vā	ayam loko, mīmādanam
Śāt Br.	{	antarīksam, bhāresv	asau
JB	{	ity antarīkṣam, bhāresv ā ity	asau

Fragment XLVII.

Anupadasūtra V. 9.

The corresponding Jaiminīya-passage (JB II 83) has been pointed out by Caland in "Over en Uit het JB ", p 7 and published in "Auswahl", p. 146.

Śāt. Br.	{	dvādaśam mādhyandinam savanam trivrtī abhītaḥ
JB.	{	dvādaśam mādhyandinam savanam bhavati ,
		.. . etābhyām eva trivṛdbhyām savanābhyām itaś
		co 'rdhivam itaś cā 'vāñcam garam vyasyate.

Fragment XLVIII.

Anupadasūtra VII. 8

Caland has pointed out that the Anupadasūtra VII 8 contains the following Śātyāyana-passage (Over en Uit het JB. p 7) tad vā udgātūr eva himkāram anu himkuryus , tad yanmany (sic) angāni pratidadhātī.

Corresponding passages in the JB have also been pointed out by Caland (loc. cit)

- (1) JB II 405 (=407 according to Caland's enumeration) .
udgātūr himkāram anu himkurvaṇti
- (2) JB II 406 (=408 according to Caland's enumeration) .
tasmād ātmann angāni pratihitā.

These two sections of the JB are being published here for the first time.

te sakṛd eva sarve hṃkurvanti , tasmāt purusah samṛddho¹ jāyate ;
 udgātur hṃkāram anu hṃkurvanti ; tasmād ātmano vasam āgamayanty² ,
 adhvaryus trivṛlā śīrṣṇā gāyatreno 'dgāyati-, 'dam tac chiraḥ pratidadhāti ,
 tasmād idam śiraḥ pratihitam , parācibhir apunarabhyāvartam³ , tasmād idam
 śiraḥ parān devaneti⁴ , navabhir udgāyati , tasmād idam śiro na medyato
 'numedyati, na kṛsyato 'nukṛsyati⁵ , maitrāvarunah pañcadaśapakṣena brhato
 'dgāyati-, 'mam tad bāhum⁶ pratidadhāti , tasmād ayam bāhuḥ pratihitaḥ ,
 parācibhir apunarabhyāvartam⁷ , tasmād idam bāhum sam cā 'ñcati pra ca
 sārāyati , tīśrah satīḥ⁸ pañcadaśa karoti tasmād ayam bāhur medyato
 'numedyati, kṛsyato 'nukṛsyati⁹ , [405] nestar 'kavimsena pucchena bhadreno
 'dgāyati-, 'dam tat puccham pratidadhāti , tasmād idam puccham pratihitam ,
 parācibhir apunarabhyāvartam¹⁰ , tasmād idam puccham sam cā 'ñcati, pra ca
 sārāyati , tīśrah satīḥ¹¹ ekavimsatim karoti , tasmād idam puccham medyato
 'numedyati kṛsyato 'nukṛsyati , udgālā pañcavimsenā 'tmanā rājaneno 'dgāyati-;
 'mam tad ātmānam pratidadhāti , tasmād ayam ātmā pratihitaḥ , parācibhir
 apunarabhyāvartam¹² , tasmād idam ātmānam sam cā 'ñcati pra ca sārāyati ,
 tīśrah¹³ satīḥ¹⁴ pañcavimsatim karoti¹⁵ , tasmād ayam ātmā medyato 'numedyati,
 kṛsyato 'nukṛsyati , 'sta ekakayā 'stutayo 'dgālāram upasamāyanti , tābhir
 udgāto 'dgāyati , ātmann eva tad angāni pratidadhāti , tasmād ātmann angāni
 pratihita¹⁶ , 'tmano 'ttamayo¹⁷ 'dgāyati , tasmād idam ātmana ud iva śete.

Notes —

1 *saṃvṛddho*

2 *āgamayanty* —The Udgātr sings the Rājana sāman (see below) which is the trunk (*ātman*) of the Mahāvṛata-laud. Now, in that the other priests, who in the same way chant various other 'limbs' of the laud, follow the Udgātr in making hṃkāras, they but make the other limbs of the body dependent on the trunk

3 Of all the sāmans chanted in course of the Mahāvṛata-laud the Gāyatra-sāman alone is chanted on unpeated verses, it is chanted on 9 different verses (see Caland on Tānd 5, 1, 2) In all other cases however,

although the *stomas* vary from 15 to 25, only one tristich is used which is made to yield the required number by means of repetition (*viṣṭuti*)

4 Corrupt. Perhaps to read *parāṇ eva^o 'ti*.

5. Cf Tānd 5, 1, 7, TB 1, 2, 6, 3—This sentence of the JB has been quoted by Caland in his note on Tānd 5, 1, 6.

6 *bāhuh*

7. The ms persistently reads *parācībhih punar abhyāvartam* which is however impossible. We have to change either *parācībhih* into *aparācībhih* or *punar* into *apunar*. As the word *a-parāñic-* however is not known otherwise, I have preferred the latter emendation.

8. The word *satī* is nowhere else used in the sense of 'verse'. But as the ms. consistently gives this reading it cannot be changed. Literally it can be translated by "Wesenheit".

9. This sentence has been translated by Caland in his note on Tānd. 5, 1, 7.

10 *abhyāvṛtta*

11. *tsro*

12. *karomīti*

13. This portion has been quoted by Caland in his note on Tānd 5, 6, 4.

14. Caland reads *pratihetāny*, perhaps because neut plur. in *-ā* is otherwise unknown in Brāhmana prose (Wack III p 103, §51 a). Cf. Caland, ZDMG 72. p 17

15. This is Caland's reading. The transcript at my disposal has *'tmaṇyayottamayo*

Translation :—

They all make the *him*-sound only once. Thereby man is born complete. They follow the *him*-sound of the *udgātr* with the sound *him*. Thereby they bring (the limbs of the body) under the authority of the trunk. The *Adhvaryu* chants the head of the (Mahāvratā-*laud*) in *Gāyatrāsāman* on nine verses. Thus he sets the head (on the trunk). Thereby this head is set (on the trunk) (Only) on (verses which) go away for good (they) do not (chant) again and again returning. He chants on nine verses. Therefore this head does not grow

fat when (the trunk) grows fat, and does not become lean when (the trunk) becomes lean. The Maitrāvaruṇa chants the Brhat-sāman on fifteen fold stoma. Thus he sets the arm (on the trunk). Thereby the arm is set (Only) on (verses which) go away for good (they) do not (chant) again and again returning. Therefore in this world one can fold the arm together and also stretch it out. He makes (by repetition) fifteen verses out of three. Therefore the arm grows fat when (the trunk) grows fat, and becomes lean when (the trunk) becomes lean. The Nestr chants the tail (of the Mahāvratā-*laud*) in the Bhadrā-sāman on twenty-one verses. Thus he sets the tail. Thereby this tail is set (on the trunk) (Only) on (verses which) go away for good (they) do not (chant) again and again returning. Therefore in this world one can fold the tail together and also stretch it out. He makes (by repetition) twenty-one verses out of three. Therefore this tail grows fat when (the trunk) grows fat and becomes lean when (the trunk) becomes lean. The udgātṛ chants the trunk (of the Mahāvratā-*laud*) in Rājana sāman on twenty-five verses. Thus he sets the trunk. Thereby the trunk is set (Only) on (verses which) go away for good (they) do not (chant) again and again returning. Therefore in this world one can fold the trunk (of the body) together and also stretch it out. He makes (by repetition) twenty-five verses out of three. Therefore this trunk grows fat when (the man) grows fat and becomes lean when (the man) becomes lean. They go near the Udgātṛ with one stotriya verse still unchanted (i.e. let's that last verse be chanted by the Udgātṛ). The Udgātṛ chants them (i.e. the last stotriya verse of every chant). Thus he joins the limbs to the trunk. Thereby the limbs are joined to the trunk. He himself chants the last verse (left over by each of the others). Therefore in this world one lies on the trunk(?).

Cf Tānd 5, 1, 1 ff and 5, 6, 1 ff

Fragment XLIX.

Anupadasūtra VII 10,

The corresponding Jaiminīya-passage (JB. II 405) has been pointed out by Caland in "Over en Uit het JB " p 6 and published in "Auswahl", p. 215

Śāt Br { 'haimahā idam madhv' iti ca Śātyāyaninām
JB { haimahā idam madhv ity eva gāyantīh etc

Fragment L.

Śankara on Vedāntasūtra III 3 26—27

Rāmānuja on Vedāntasūtra IV 1, 1, 8.

The corresponding Jaiminīya-passage (JB I 18, 50) has been already pointed out and published by Oertel in JAOS 18, pp 46-47

Śāt Br. { tasya putrā dāyam upayanti, sulidāh sādhuḥkṛtyām,
JB { tasya putrā dāyam upayanti, sulidāh sādhuḥkṛtyām,

Śāt Br { dvisantah pāpakītyām
JB. { dvisantah pāpakītyām

This passage has been wrongly attributed to the Kausītaki-Brāhmana by Maskari on Gautama-Dharmasūtra 4, 33 (p 85)

Fragment LI*.

Venkatamādhava on RV. I 23 16

atra śātyāyanakam, tasyai 'sa ślokaḥ —

na tā anyah pratarati nai 'nā viṣṇātum arhati |

vahanty asmai sarvato madhuksīraghrītam dadhī ||

*The following Śātyāyana fragments are without any traceable Jaiminīya parallel.

Fragment LII.

Venkaṭamādhava on RV I. 23 16 (Only in Bh 's ms)

satsahasrāṇy ambaya itī-, 'mā ha vai 'tā ambayo nāma ityādi

Fragment LIII.

Venkaṭamādhava on RV II 43 3 (Only in LS ms).

bhadram vadasī tato vayam brhadvade grīte suputrāḥ

Fragment LIV.

Venkaṭamādhava in his Introduction to RV X 106.

rsayo vai yanta idhmavāham samiddhāram pareṭam aranya ekam ajahuh,
so 'kāmayatā 'nūtpateyam (ms 'nūtpateyam), svaigam lokam pratisatṛino
'bhisamgaccheyam itī (ms 'bhisamgaccheyeti), sa aksata hanta, pratisatṛina
evam tavānī (?) 'ti

The wording of the Śyāvāśva-legend in JB I 163 ('Auswahl', §54, p 62)
is very much like that of this quotation, but it is impossible to decide whether
Venkaṭamādhava has this legend in view or not

The Śyāvāśva-legend of the Jaiminīyas is as follows śyāvāśvam vā
ārcanīnasam samiddhāram pareṭam pratisatṛino hitvā svargam lokam āyan,
so 'kāmayatā 'nūtpateyam, svargam lokam pratisatṛibhiḥ samgaccheyam itī,
sa etat sāmā 'paśyat, tenā 'stuta etc

Fragment LV.

Sāyana on Tānd V 4 14

tatra śātyāyanakam śyāsa indra bhūm itī maghavam indra bhūm itī prabhūm
itī 'ndras tasarapūtā 2345 itī punn punas tasarasthūragityeta (?) ityādikam
anusandheyam

Caland, *Over en Uit het JB.* p. 6, has pointed out JB. II. 403 as containing the parallel Jaiminīya passage. Judging by the transcript at my disposal, this section of the JB. indeed deals with similar Stobhas in the same connection. But I can find nothing like an agreement between the Śātyāyana-passage quoted by Sāyana and JB. II. 403. Moreover this section of the JB. is so corrupt that I am not in a position to quote it. Cf. Caland's note on Tānd 5, 4, 14 about these stobhas.

Fragment LVI.

Sāyana's Introduction to AV. (SAV I. p. 33, ll 1-3).

"indrāya satsahasrāny apo 'nnam prajāpatih. prāyacchat, tā ambaya"
iti śātyāyanakam

Fragment LVII.

Upagranthasūtra II 8

(somo 'bhūdagdhah) anyābhir osadhibhir abhisamsrjete 'ti śātyāyani-
brāhmanam

According to Caland (*Over en Uit het JB.* p. 8) no similar passage can be found in the JB.

Fragment LVIII.

Hiranyakśīpitrmedhasūtra I. 2 35, 6.

kr̥ṣṇagavam syād iti śātyāyanakam.

According to Caland (*Over en Uit het JB.* p. 8) there is no similar passage in the JB.

Fragment LXVII.

Baudhāyanagrhyasūtra II 5 43

nā 'nuklāyām sāvitrīyām prāśnīyāt.

Fragment LXVIII.

Anupadasūtra V 8

ā daśamāt pīlāmahāt

According to Caland (Over en Uit het JB p 8.) there is no corresponding passage in JB

Fragment LXIX.

Anupadasūtra III 11

yena prastauti tat parastāt (var purastāt) pratiharati

Caland could not find a corresponding passage in JB but he says that such a passage may occur in it (Over en Uit het JB p 8) But my search for a parallel passage in the JB -ms has been equally fruitless

Fragment LXX.

Nidānasūtra VI 3.

ekasyām prathamāyām ahas (sic) tīrsv adas tīrsv pūrvāsv ado 'dhyāsāyām
iti sātīyāninah

According to Caland (loc. cit) there is no corresponding passage in JB.

Fragment LXXI.

Śankara on Vedāntasūtra III. 3 26

audumbarāḥ kuśāḥ

According to Oertel (JAOS. 18 p 47) and Caland (loc cit) there is no corresponding passage in JB.

ĀHVARAKA-BRĀHMANA.

Durga on Nirukta 3 21 (Ānand p. 286, ll. 20-21) —

uktam cā 'hvarakānām “brāhmanaspatyābhlur agnim upatistheta”

A similar passage cannot be found in the extant Brāhmanas

The Āhvarakas are mentioned in the Taitt Prātiśākhya 23 16 and in the Caranavyūha they are mentioned as a school of the Carakas (Ind St 3, p 257)

KANKATI- BRĀHMANA

Āp Śr 14 20 4 —

“nā 'vidvisānayoḥ samsavo vidyata” iti kankati-brāhmanam bhavati.*

A similar passage cannot be found in the extant Brāhmanas, but it may be compared with Āśv Śr. 6 6. 12 vimalānām prasavasamnīpāte samsavo 'nantarhitesu nadyā vā parvatena vā

KĀLABAVI- BRĀHMANA

Āp. Śr 21. 9. 9 —

“ekādaśai 'kādaśīṇiḥ prāciḥ sammūvantī” 'ti kālabavibrāhmanam bhavati

A similar passage cannot be found in the extant Brāhmanas

The Kālabavins are mentioned in the Upagranthasūtra 1. 10 and by Rudradatta on Āp Śr 14 23 14, who quoted this Upagrantha-passage in extenso They are moreover mentioned in Puṣpasūtra 8. 8 184 along with the Śātyāyanins.

*This passage is attributed to the Chāṅgaleya-brāhmana in Baudh Śr 23 5 156 1

CARAKA- BRĀHMANA.

As is well known, the Carakas were divided into twelve schools including the Carakas, Āhvarakas, Kathas, Prācyakathas, Kapisthalakathas, Cārāyanīyas, Vārtantaviyas, Śvetāśvataras, Aupamanyavas, Pātas, Aṇḍineyas and Maitrāyanīyas (See Caranavyūha, Ind St III p 257) It is therefore quite understandable that sometimes the Kāthaka and the Maitrāyanīsamhitā have been quoted under the name of the Carakas But in the following I am giving several passages for which exact parallels cannot be found

(1) Sāyana on RV 8 77 10 (SRV III p 524, II 20-24) —*aitihāsikapakṣe carakabrāhmaṇa itihāsa āmuṇyate —viṣnur yajñah, sa devebhya ātmānam antaradhāt, tam anyadevatā nā 'vidann, indras tv avet, sa indram abravīt ko bhavān itī, tam indrah pratyabravīd aham durgānām asurānām ca hantā, bhavāms tu ka itī, so 'bravīd aham durgād āhartā, tvam tu yadi durgānām asurānām hantā tato 'yam varāho vāmamuṣa ekavimsatyāḥ purām pāre 'śmamayīnām vasati, tasmīn asurānām vasu vāmam asti, tam imam jahi 'tī, tasye 'ndras tāḥ puro bhūtvā hrdayam avidhiyat, adhi tatra yad āsīt tad viṣnur āharat itī*

From the style of this passage it is quite clear that it has not been handed down to us in its original form But even making allowance for all possible mishandling it cannot be said to have been once identical with any one of the following parallel passages —

(a) TS 6 2 4 2-3 *yajño devebhyo nīlāyata viṣnū rūpam kṛtvā, sa prthivīm prā 'viśat, tam devā hastānt samrabhīyati 'cchan, tam indra upary-upary aty akrāmat, so 'bravīt ko mā 'yam upary-upary aty akramīd ity, aham durge hante 'ty, atha kas tvam ity, aham durgād āharte 'tī, so 'bravīd durge vai hantā 'vocathā, varāho 'yam vāmamosah saptānām girīnām parastād vīttam vedyam asurānām bibharti, tam jahi yadi durge hantā 'sī 'tī, sa darbhapuñjīlam udvṛjīya sapta girīn bhūtvā tam ahant, so 'bravīd durgād vā āhartā 'vocathā, etam ā hare 'tī, tam ebhyo yajña eva yajñam āharat*

(b) K. 25. 2 102 18-103. 5. devās ca vā asurās ca yajñe samyattā āsan ; sa yajño 'bibhed yatare 'bhijesyanti te mā vimathisyanta iti, sa nyalayata, tam devā abhijityā 'nvaicchams, te prabāhug icchantā āyams, tam indra upary- upary atyakrāmat, so 'bravīt ko mā 'yam upary-upary atyakramīd ity, aham esa kicchre hante 'ty, atha kas tvam ity, aham esa kicchrād āharte 'ty, emūso nāmā 'yam varāha ity abravīd ekavimsatyāh purām āsmamayinām pāre yat kim cā 'surānām vāmam vasu tena tisthati, tam jahi ya esa kicchre hantā 'vocathā iti, tam indro dālbhūsyā (?) 'bhivisyja parābhinat, so 'bravīd esa hatas, tam āhara, ya eṣa kicchrād āhartā 'vocathā iti, tam visnur apāsanga āharat

(c) M S 3 8 3 95 1-6 tam indra upary-upary atyakrāmat, tam acāyat ; so 'ved aciked vai me 'ti, so 'bravīt ko 'sā ity, aham durge hante 'ty, atha kas tvam asī 'ty, aham durgād āharte 'ty, so 'bravīd durge vai hantā 'vocathā, ayam varāha āmukha ekavimsatyāh purām pāre 'śmamayinām, tasmīn asurānām vasu vāmam, antas tam jahi 'ti, tasye 'ndro drumbhūlyā (?) 'bhyātya purastād bhittvā hdayam prāvṛṣat

(2) Viśvarūpācārya in his commentary Bālakīṇḍā on Yājñavalkyaśmṛti 1 32 (p 48) —tathā ca carakāh pathanti śvetaketuḥ hā 'runeṣu brahmacāryam carantam kīlāsa jagrāha, tam aśvināv ūcatuḥ madhumāmsau kila te bhaisajyam iti, sa ho 'vāca brahmacāryamānī katham madhu aśnīyam iti, tau ho 'catuḥ yadā cā 'tmanā puruṣo jīvati athā 'nyat sukṛtam karomī 'ty ātmanā hi eva sarvato gopāyet

It is to be noticed in this passage that *kīlāsa* has been used in the masculine, *madhumāmsau* (as masculine) is an impossible Dvandva and that *brahmacāryam* occurs nowhere else. Does it stand for *brahmacāryam caranti*? Yet it is distinctly a Brāhmaṇa-passage, for which however no parallel passage can be found in the extant Brāhmanas. The legend referred to in this passage is however of some interest, as it throws light on the previous history of Śvetaketu Āruneṣa, who later became an advocate of the right of Brahmacārins to eat honey. Cf ŚB 11 5 4 18 —

atha ha smā 'ha śvetaketuḥ āruneṣo, brahmacārī sa madhu aśnī-
trayai vā etad vidyāya śistam jan madhu, sa tu raso jasye 'uḥ śistam iti
A14.

(3) Viśvarūpācārya in his commentary Bālakrīdā on Yājñavalkyasmṛiti 1, 77 (p 80) :—

tatā ca carakāḥ : 'na sa tasmā lo'at prayavate yas trir iṣṇah' iti.

No such passage can be found in the extant Brāhmaṇas

(4) Viśvarūpācārya in his commentary Bālakrīdā on Yājñavalkyasmṛiti 3, 222 (p 87) :—

tatā agnīṣṭomyabrāhmaṇe carakāṇām . 'tatā yaṁ māhyam āst tat paścāt samadohat : surā vai māhyam, yaṁ nāmā 'rṣiṇaṁ pācā māhā surā' ity evaṁ surāśabhaḥ paśyām eva prajuktaḥ ; tatrai 'va co 'pasamhāre 'tasmād brāhmaṇaḥ surām na pibet' ity uktam .

It is difficult to say whether this corrupt passage is actually taken from the lost Caraka-Brāhmaṇa or merely a garbled version of MS 2.4 2 39. 15ṇ. :—

archaṇ vai prajāpater āmano dhairyam, aranam māhyam : yad dhairyam tat parasāu akuruta, yaṁ māhyam tat paścāt paṇ cuheta ; yad dhairyam somo vai sa tato brāhmaṇam asṛjata ; tasmād brāhmaṇaḥ sarva eva brahmā 'bhi chiro ; yaṁ māhyam surā vai sā , tato rājanyam asṛjata : tasmā jāvāṇs ca kanyāṇs ca snuṣā ca śrośuraś ca surām pītvā vilāpata āsate : māhyam hi tat ; pāpṛā vai māhyam , tasmād brāhmaṇaḥ surām na pibet

C. also K 12 12 17- 14 ṇ

CHĀGALEYA BRĀHMAṆA

Bauch Ś- 23 5 156 1-2 —

"nā vicakṣāyoh samsavo vidyate" ity chāgaleyabrāhmaṇam bhavati ity āṅgavān.

In Āp Ś- 14 20 4 this passage has been attributed to the Kankati-Brāhmaṇa (loc. under Kaṇkau-Brāhmaṇa).

The Chāgaleyas are mentioned in the Caranavyūha as a school of the Taittirīyas (See Ind. St. III 258). Pāṇini 4, 3, 109 gives a special rule for the formation of the word chāgaleyaṁ and the Kāśikā on it says chāgalinā prōktam adhīyate chāgaleyaṁ.

JĀBĀLI-BRĀHMANA

(1) Viśvarūpācārya in his commentary Bālakridā on Yājñavalkyaśmṛti 3, 237 (pp 94-97) —

evam hi śrūyate “sa yadā rājānam unneto ’nnayati athai ’nasvina upatisthante, ’ta upabhiuvate ittham brāhmanam avadhīsam, ittham guror jāyām abhyagām iti, niruktam eno yathā yathā tām riviṇo rājā ca brūyur aśvamedhāvabhirthapūtā bhavathe ’ti, te ’po ’bhiyavayanti, yathā ’his tvaco nirmucyate, evam sarvasmāt pāpmāno nirmucyante, tām na jugupseyuh, sa yāvantam aśvamedhene ’stvā lokam jayati tris tāvantam jayati yasyai ’vam vidusa evam enasvino ’vabhi ittham abhyavayanti” ’ti jābālīśruteḥ

This highly interesting passage about the purifying bath at the end of the Aśvamedha, known also to the authors of the Dharmasūtras (e.g. Gautama 22 9, 24 10), cannot be paralleled by any passage out of the extant Brāhmanas. Cf. however TS 5 3 12, ŚB 13 3 1, TB 3 9 15 1-3, Āp Śr. 20 22 6-9; Śāṅkh Śr 16 18 18 21, Kāty Śr 20 203-205.

(2) Maskarī on Gautama 4 33. (p 85) —

jābālīśrutih “yah sampannāya putrīm dadyāt so ’gustomaphalam avāpnoti” ’ti

A similar passage cannot be found in the extant Brāhmanas.

(3) Maskarī on Gautama 3 11 (p 66) —

jābālīśrutāv api ‘nakhāni nikṛtya, yajñopavitam visṛjya’ iti

A parallel passage cannot be found in the extant Brāhmanas.

(4) Maskarī on Gautama 5 1 (p 86) —

jābālīśrutidarśanād evam ca śrūyate “ritusnātā bhāryā yam pūrvam paśyet tādṛśam putram janayati, tasmāt sannidhau bhartai ’va prathamam ātmānam darsayed” iti

A similar passage cannot be found in the extant Brāhmanas

(5) Maskarī on Gautama 15 1 (p 247) —

“trīpakṣe sapindikaraṇam” itī jābālau śrūyate śrutir itī

I could not find a similar passage in the extant Brāhmanas

The Jābālas are mentioned as a school of the White Yajurveda in the Caranavyūha (Ind St 3, p. 262)

JAIMINĪYA OR TALAVAKĀRA - BRĀHMANA

This important and extensive Brāhmana has been very rarely quoted in the ancillary Vedic literature, because, as is amply proved by the Śātyāyana-fragments in this collection along with their Jaiminīya parallels, it was nearly identical with the now lost but once popular Śātyāyana-Brāhmana in many parts and therefore had the misfortune of being regarded as superfluous to some extent. The few more or less definite references to this Brāhmana are given below —

(1) Sāyana on AB 8, 22 (Ānandaśram p 230)

tathā talavakārā āmananti “dīrghajihvī vā asuryā, sā” itī

Cf JB. I. 162 dīrghajihvī ha vā asuryāsa etc. The whole of the Dīrghajihvī-legend in the JB along with other Brāhmana-parallels has been dealt with in details by Oertel, Actes du Onzième Congrès International des Orientalistes, Paris 1897, Première Section, pp 225—239

(2) Sāyana on Tānd 21 11 3

In the printed text of the commentary we have *tathā ca kārabrāhmanam* which I consider to be a typographical mistake for *talavakārabrāhmanam*. The passage quoted is almost identical with JB II 287 —

JB { atha 'sa vasisthasya saṃsarpo, vasistho
Sāyana { vasistho

JB { vā akāmayata sam imān lokān sarpeyam?
Sāyana { vā akāmayata sam' imān lokān sarpeyam

JB. { iti; sa etam calūrātram yajñam
Sāyana { iti, sa etam calūrātram

JB { apasyat, tam āharat, tenā 'yajata, tato
Sāyana { apasyat, tata'

JB. { vā imān¹ lokān samasarpad, yad imān
Sāyana { imān lokān samsasarpa²,

JB { lokān samasarpat tat samsarpasya samsarpaivam
Sāyana { tat samsarpasya samsarpatvam

Notes —

1 sa

2. sarpoyam.

3 tū.

4 samān

5 sarpa

(3) As Caland has already pointed out (Over en Uit het JB. p 5, foot-note), Dhanvin on Drāhyāyana-śrautasūtra 6, 2, 1 quotes a Talavakāra-passage — *talavakāras tu gāyatrāśmavāt*. A similar passage however cannot be found in the JB according to Caland (loc. cit.)

(4) Sāyana on Tānd 5, 6, 11 quotes the following anonymous passage —

“vad etān ha vai puruso devebhyah karoti tādrg asmaḥ devāḥ kurvanti”
'ti śruteḥ. Caland (Over en Uit het JB pp. 7-8) has ascribed this passage to the Śātyāyana-Brāhmana even though very similar passages are found in the JB., perhaps because in his opinion the Jaiminīya-Brāhmana has never been quoted in the Tānd-commentary. But if, as shown above, Sāyana on Tānd. 12 11 3 has actually quoted the Talavakāra-Brāhmana, there can be no objection to taking this passage to be a quotation from the JB, specially as its connection with the Śāt Br. may be only mediately inferred by means of the parallel JB-passages which are

(a) JB I 233 ('Auswahl', p. 89) yad dha vā iha devebhyah karoti tad asmaḥ devāḥ kurvanti;

(b) JB. II 384=II 388 (see this collection, Śātyāyana-fragments XXXIV and XXXVI). yādrg aha vai manusyo devebhyah karoti tādrg asmaḥ devāḥ kurvanti.

Even then however it cannot be claimed that Sāyaṇa took this passage from the JB, for a similar passage occurs also in AB 3, 6, 5. yādr̥g a vai devebhyah karoti tādr̥g ivā 'smai devāḥ kurvanti.

PAIṆGĀYANI - BRĀHMAṆA

(1) Āp Śr 5 14 18:—

“tadabhāve 'naḍvān pūrvavād etāni karmāṇi karoti” iti paingāyani-brāhmaṇam bhavati

A similar passage cannot be found in the extant Brāhmaṇas

(2) Āp Śr 5 29 4 —

“anaduhi ha vā ete ca kāmā ataś ca bhūyāṃsa” iti paingāyanibrāhmaṇam bhavati

A similar passage cannot be found in the extant Brāhmaṇas

(3) Baudh Śr. 2 7 45 1 —

“apy ekām gām daks nām dadyād” iti paingāyanibrāhmaṇam bhavati

The Paingāyāni-Brāhmaṇa in Baudh Śr very probably stands for Paingākam-Brāhmaṇa, for the same passage has been attributed to “paingakam” in Jaiminīya-śrautasūtra 22 (p 29, ll 5-6)

“apy ekām gām dadyād” iti paingakam

Mss of a Paingyāyana-Brāhmaṇa are said to exist according to Aufrecht, Catalogus Catalogorum I p. 346

BHĀLLAVI - BRĀHMAṆA.

(1) Brhaddevatā V 21-23 —

harah kumārārūpena bruvams tām abhyabhāsata |

vijyotiṣe ti co 'tī tām sahasā gaur udajvalat ||

sahamānah samāyāntam prakāśam ca prakāśayan |

prācīm adahat tām sa yatra co 'pavivēśa sā ||

esa eva parāmrsto bhāllavibrāhmane dvicah |
nidānasamjñake granthe chandogānām iti śrutiḥ ||

Thus the Brhaddevatā here quotes two verses of the Bhāllavi Brāhmana indirectly from a work entitled Nidāna of the Sāmavedins. In the Nidānasūtra however no such passage can be found (Macdonell)

(2) Brhaddevatā v. 159 —

tasmād ye 'dyā 'pi vāsisthāh sadasyāh syus tu karhicit |
arhayed daksinābhis tām bhāllaveyā śrutis tv idam ||

This however needs not be a direct quotation from the Bhāllavi-Brāhmana

(3) Drāhyāyanaśrautasūtra 3 4 2 —

tathā ca Bhāllavibrāhmanam bhavati —“yo 'nupagītam sāmā 'datte musyate
rūkso bhāvuko bhavaty, upagātibhyah prasvaret, prāno vai svarah, prānenai
'va sāmā samtanoti 'ti, valgutamam sāmō 'pagitam bhavati, tasmād apy
- upageyam ”

A similar passage cannot be found in the extant Brāhmaṇas

(4) Baudhāyana- Dharmaśūtra 1 2. 11-12 —

atthā 'py atra bhāllavino gātham udāharanti —
paścāt sindhur vidharanī sūryasyo 'dayanam purah |
yāvat kṛsnā vidhāvanti tāvad dhi brahmavarcasam ||

The same gāthā of the Bhāllavins is again quoted by Viśvarūpācārya in Bālakrīdā on Yājñavalkyasmṛti 1 2 (p 8) —

evam hi bhāllavinām gāthā, yataḥ “paścāt sindhur viharanī sūryasyo
'dayanam pura ” iti

(5) Viśvarūpācārya in Bālakrīdā on Yājñavalkyasmṛti 1 53 (p 61) —

“nā 'bhrātrīm upayacchet, tattokam hy asya bhavati” 'ti bhāllavinām
śruteḥ.

The Bhāllavins have been moreover mentioned in Tānd 2 2 4, Āp.
Śr 21 16 15, Bhāṣikasūtra 2 33, Upagranthasūtra 1 10 and by Rudradatta
on Āp Śr 14 23 14. This well-known school of the Sāmaveda has moreover
been mentioned by Patañjali on Pāṇini 4 2. 104, Vārt. 19 and in the Kāśik-
on Pāṇini 4 2. 66 and 4 3. 105.

MĀṢAŚARĀVI BRĀHMAṆA

Drāhyāyaṇaśrautasūtra 8. 2. 30=Lāṭyāyanaśrautasūtra 4 6. 21 .—

“vāta ā vātu * iti māṣaśarāvyaḥ. Dhanvān commenting on this sūtra explains : māṣaśarāvyaḥ nāma kēcic chākhino “vāta ā vātu” iti tṛcam stolīyam āhur iti

MAITRĀYAṆĪYA - BRĀHMAṆA

(1) Baudh Śr. 30 8. 401 10-11:—

“samacaturaśrābhīr agnīm cinute, daivyaśya ca mānuṣaśya ca vyāvṛtṭyā”
iti maitrāyaṇīyabrāhmaṇam bhavati

Caland has not been able to find this passage in the Agniciti- Brāhmaṇa of the Maitrāyaṇī- Samhitā. It may however be compared with TB 3 2 3 8 —
yathādevatam eva prastauti, daivyaśya ca mānuṣaśya ca vyāvṛtṭyā

(2) According to the LS.-ms. Veṅkaṭamādhava on RV. I. 164. 35 ascribes the well-known verse Manu III. 76 = Maitr Up VI 37 . *ālitṛj jāyate tṛṣṭir tṛṣṭir annam tātā prajāh* to the Maitrāyaṇī-Brāhmaṇa. But this might refer to the Maitr. Up.

RAURUKI BRĀHMAṆA

(1) Drāhyāyanaśrautasūtra 4. 3 1=Lāṭyāyanaśrautasūtra 2 3 1 :—

raurukīṇ cet kuryur ādityam prathamam upatiṣṭherann “adhvanām”
[Tānd 1 4 1.] iti

*SV. I. 154=RV. 10 156. 1

*Pentz reads raur. But there is *the variant reading raur.

Dhanvin commenting on Drāhy. 4.3 1 says raurukino nāma kecic
ślinah, tair adhitāni yajūnā raurukim ; tāni yadi kuryuh tathā prathamam
ślinanām" iti ādityopasthānam iti.

(2) Dhanvin on Drāhy 4 3 9 —

"pāta mā 'gnaṇo raudrenī 'nikena" [Tānd 1 4. 15] iti mantraseso 'smākam
raurukinūm ca samūna ity arthah.

(3) Gobhila Grhyasūtra III. 2 —

athā 'pi raurukibrāhmanam bhavati "kumārān ha sma vai mātaraḥ
pīyayamānī āhuh śakvarīnūm, putrakā, vratam pīrayisnavo bhavate 'ti

A similar passage cannot be found in the extant Brāhmanas.

ŚAILĀLI BRĀHMANA

(1) Āp Śr 6, 4, 7 —

"samudro vā esa yad ahorītras, tasyai 'te gādhe tīrthe yat sandhī, tasmāt
sandhau hotavyam" iti Śailībrāhmanam bhavati

This passage of the Śailāli Brāhmana is very much like KB II 9 —

3 samudro ha vā esa sarvamharo yad ahorātre, tasya 'hai 'te gādhe tīrthe
at sandhye, tad yathā gādhabhyām tīrthābhyām samudram atiyāt tādṛk tad
yat sandhau juhōti

The Śailālas have been mentioned by Patañjali on Pāṇini 6 4 144 as well
as in the Kāśikā on same

ŚVETĀŚVATARA BRĀHMANA

Viśvarūpācārya in his commentary Bālakrīdā on Yājñavalkyasmṛiti 1, 2
p 8) —

śvetāśvatarāś ca "sa kṛṣṇamrgo 'bhavati, sa kṛṣṇamrgo bhūtvā prthivīm
nvacarati, tam anu dharmāś cacāre" 'ti

I have considerable doubt as to the authenticity of this name. The authority for it is the non-Vedic author Viśvarūpācārya. But the passage quoted is undoubtedly in real Brāhmaṇa style and there is no trace of it in the Upaniṣad of the same name. Neither can a parallel passage be found in the extant Brāhmaṇas.

These Śvetāśvataras have been mentioned in the Caranavyūha as a school of the Carakas (Ind St 3 p 257)

HĀRIDRAVIKA BRĀHMANA

(1) Nirukta 10, 5

“yad arodīt tad rudrasya rudratvam” iti hāridravikam

Similarly TS I, 5 1 1, ŚB 9 1 1 6

(2) Sāyana on RV V 3 40 (SRV II, p 576, l. 27) —

svarbhānumāyayā sūryasyā 'vrtir hāridravike samāmnātā

The Hāridravikas have been mentioned by Patañjali on Pāṇini 4 2 104 Vārt 19 and the Kāśikā too on Pāṇini 4 2 104 mentions them haridrunā proktam adhiyate hāridravinaḥ

The Hāridravīyas are mentioned in the Caranavyūha as a school of the Yajurveda (cf Ind St 3, pp 238-259 and Schroeder, MS. I, p XIII)

